Dr A H Strickler
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The Messenger.

"As the Truth is in Jesus."

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THE MESSENGER.

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REV. P. S. DAVIS, D. D.,
Editor-in-Chief.

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Poetry.

WORKING FOR GOD.

BY GEORGE HERBERT.

Teach me, my God and King,
In all things Thee to see,
And what I do in anything,
To do it as for Thee.

To scorn the senses' sway,
While still to Thee I tend;
In all I do be Thou the way,
In all be Thou the end.

All may of Thee partake;
Nothing so small can be
But draws, when acted for Thy sake,
Greatness and worth from Thee.

If done to obey Thy laws,
E'en servile labors shine;
Hallowed is toil if this the cause
The meanest work divine.

Communications.

For the Messenger.

A BRIEF HISTORY

Of the Indian Creek Reformed Church, near Telford, Montgomery County, Pa. By the present Pastor, Rev. Jacob Kehm.

To ascertain at this late date the exact time, when the Indian Creek Reformed church was organized, is impossible. We must, therefore, be content with such data and facts as are at hand, and endeavor to preserve them for future generations.

The founders of this congregation were immediate descendants of French Huguenots, Hollanders and Palatines. The name of Gerhart seems to have been prominent among them. Three brothers and one sister, namely, Peter, Abraham and Jacob, and Barbara, the latter having never married, emigrated to America from Alsace, a province of France on the borders of the Rhine, between the years 1730 and 1735. Peter Gerhart settled in Franconia township, now Montgomery county, Pa., and became the patriarch of the numerous families of the name of Gerhart now residing in this neighborhood, and in other localities in Pennsylvania. He was the great-grandfather of the Rev. Dr. E. V. Gerhart, Professor in the Theological Seminary at Lancaster, Pa.

In what manner the religious interests of these people were provided for prior to the year 1754, is unknown. In the year named, however, our first substantial data of history commences. Peter Gerhart, Jacob Arndt, John Neis and Jacob Leite (now written Leidy*), as trustees of the Reformed congregation, bought of Michael Birge and wife, three quarters of an acre of land, on which to erect a church. On taking down the late church edifice, I found several corner-stones had been laid, the one upon the other, the lowest one bearing date 1754. The deed for the land, however, was not executed until the following year. It is dated April 21st, 1755, and is recorded in Deed Book H. Volume 12, page 213 in the city of Philadelphia. To this tract of land additions have been made from time to time, so that, at present, the congregations owns between five and six acres.

The first church was built of logs and served the congregation until 1775, a period of twenty-one years. The building itself was of small dimensions, and tradition says, it was without floor or stoves. It was, however, a spiritual home, where they could meet together and worship the God of their fathers, according to the dictates of their conscience, without molestation, and the privileges they thus enjoyed contrasted favorably with their spiritual surroundings in the fatherland, which they left for conscience' sake.

The congregation soon grew to such an extent, that its wants demanded a larger and better house of worship. The second church was erected in 1775. It was built of stone and had a hip roof. Quite a number of members are still living, who remember the old stone church with its broken roof. Indeed, all the information we have in regard to this building, was obtained from the recollection of the fathers still living among us. In this church the congregation worshipped over half a century. Like all earthly things, however, it could not withstand the ravages of time. In the year 1826, fifty-one years after it had been erected, it had to give place to a larger and more convenient building.

The third church was built of stone, and was forty-two feet wide and fifty-five feet long, and had galleries on three sides of the audience chamber. The corner-stone of this building was laid amidst appropriate services, on Whitmonday, May 15th, 1826. Rev. Thomas Pomp, of Easton, Pa., preached in the morning, and the Rev. Henry S. Miller, of the Evangelical Lutheran Church, in the afternoon. The ceremonies immediately connected with the laying of the corner-stone were conducted by the Pastor of the congregation, Rev. John Andr[illegible] Strassburger, assisted by the Rev. Casper Wack, who was pastor of the congregation at the time the second house of worship was built.

The names of the Consistory, the Trustees or Building Committee, as well as of the master carpenter and mason are all preserved. The work on the building was commenced April 1st, 1826, and completed December 16th of the same year. The expenses incurred in erecting and finishing the building, amounted to $1,814 95½, to which are to be added $120 paid to the Building Committee and $40.60, paid for stoves and stovepipe, making a total of $1,975 55½. Twelve years later, the church was repainted and the yard fenced in at a cost of $135 34. In 1862, an organ was put up in the church, which cost $800. Other repairs and improvements were made from time to time, on the property. But very little, however, has been expended for outside improvements, in addition to what has already been stated. No account of the services connected with the dedication of the church has been preserved.

In 1875 it began to be felt that something must be done with the building, as it gave unmistakable signs of dilapidation. The roof, as well as other parts of the building needed repairs. Several attempts were made to enter upon a series of repairs, but without reaching any definite result. Too many different opinions prevailed among the members, as to what was best to be done. This state of things continued, the building, in the meantime, going down very fast, and making it more and more evident that something must be done very soon, until the winter of 1879. A congregational meeting was called in February of that year, at which it was decided by a large majority to build a new church, instead of repairing the old one. At a subsequent meeting it was also decided to erect the new church on the same ground, on which its predecessors successively stood for a period of more than one hundred and twenty-five years.

The corner stone of this fourth church on the same ground was laid on the 29th of June, 1879. An account of the services observed on the occasion was published in "The Messenger" and other papers of the Church. The church was dedicated to the worship of God on last Whitsuntide, a notice of which, as well as of other interests connected therewith, was published in due season. In the erection of this new building, the old mother church has shown commendable energy and zeal, which is mainly due to the younger portion of the membership. The congregation itself is really a mother in our Reformed Zion; for no less than six other more recent organizations have obtained their membership mainly from this congregation. Notwithstanding all this, it still has a membership of four hundred in round numbers.

Eleven pastors have served the congregation at Indian Creek from 1753 to 1871, and from 1766 to 1871, it stood in regular connection with the Reformed congregations at Tohickon and Trumbauerville as a charge, which was served by the same pastor. The first pastor of the Indian creek church was the Rev. Jacob Reisz. Under his ministry, the first church building was erected. He commenced his pastoral labors in this field on the 3d of June, 1753. On the title page of the old Record Book of the church, the following inscription is found:

"Kirchenbuch für die Reformirte Gemeinte an der Indian creek, worinnen sind aufgeschrieben die Kinder, welche ich Jacob Reisz getauft habe vom Jahr 1753 den 3ten Junius."

He came to this church from the Tohickon congregation, in which he had commenced his labors some time in 1749. In the same book entries are made, which show that he also ministered to the Reformed people at Lower Saucon. Quite a number of baptisms are recorded as from that place. His name disappears from the Record in 1766. But little is known of his subsequent life and labors. In the "Memorials and Annals" added to the second volume of "The Fathers of the Reformed Church," Dr. Harbaugh simply states, that, from the Records of the New Goshenhoppen church, it would appear, that he was pastor of that church after the death of the Rev. George Michael [illegible] was here," but adds, "or [illegible] him, is not known." On an old tombstone I found in the cemetery at the Tohickon church, the following inscription is preserved: "Rev. Jacob Reisz, Reformed pastor here, was born April 10th, 1706, and died December 23d, 1774." From this it would appear, that he withdrew from the active duties of the ministry and lived retired in the neighborhood of Tohickon for some time prior to his death, which occurred at the time given above, at the age of 68 years, 8 months and 13 days.

In the same year, in which the name of Rev. Jacob Reisz disappears from the Church Record, entries are made therein by the Rev. Christopher Gobrecht. He commenced his labors in this church, October 12th, 1766, having been ordained at the Tohickon church, September 28th, 1766, and continued there for a period of four years. He subsequently served several congregations in Lancaster county for nine years and then for twenty-seven years, several congregations in York and Adams counties. He died in Hanover, Pa., November 6th, 1815, at the age of 86 years and 26 days, having, through the infirmities of age, been constrained to retire from the active duties of the ministry, nine years prior to his death. His remains are interred in the cemetery attached to the Reformed church at Hanover. A pretty full sketch of his life and labors is found in the second volume of Harbaugh's "Fathers of The Reformed Church." During his ministry at Indian Creek, this congregation, in connection with Tohickon and Trumbauersville congregations, were constituted a charge, and continued in this relation more than a century, when in 1870, by an act of the Goshenhoppen Classis, Trumbauersville congregation was detached from the charge, to create a new charge in connection with the congregation at Quakertown.

[*Conclusion next week*]

* Jacob Leidy was the maternal great-grandfather of the Rev. Dr. S. R. Fisher. His name appears on the Colonial Records at the date of Oct. 2d, 1727, and is there spelled Leidy.

For The Messenger.

REPORT ON THE STATE OF RELIGION IN THE MERCERSBURG CLASSIS.

To the Reverend Mercersburg Classis:—Your Committee, to whom were referred the parochial and statistical reports of the several pastoral charges of the Classis, beg leave to report, that we have carefully examined these reports, and would respectfully present the following report on the State of Religion and Morals for adoption, to wit:

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen." "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ." With grateful hearts let us, first of all, give unto God the praise that is due to His excellent name, for the love and grace, that He has shown unto us, in the redemption of our bodies and our spirits, which are His. And, whilst we devoutly recognize His fatherly care, ever manifest in the lives of His saints, let us especially remember, at this time, that, during the past year, He hath in abundant mercy been watchful of His flock and mindful of His fold. The lives of all the ministers of this Classis have been truly precious in His sight. Not one of our number has been called to lay his armor down, nor has even sickness, to any considerable extent, interfered with our God given work in the Church. Gratitude for these mercies surely calls upon us, as His servants and laborers together with Him, to be faithful in His service, in full confidence, that He will bless that which He gives us grace and grants us strength to do. The people, too, have been most mercifully spared. This has been the case even in those communities where fatal diseases have prevailed and made many hearts to mourn. Therefore, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

But, we owe Him greater and more exalted praise for the richer gifts of His spiritual mercies and blessings. The reports inform us, that the doctrines of the Gospel have been preached in their purity, in every charge, agreeably to the Word of God and the standards of our Church. And, surely He, whom "it hath pleased by the foolishness of preaching to save them that believe," has not failed to own and richly bless His preached word. The baptism of children has been looked after, and by this sacrament [illegible] into Christ and made members of His kingdom. Catechization has been faithfully attended to, and, in many of the congregations, classes of catechumens were conducted, without interruption, throughout the whole year. Earnest efforts have been thus made to train up the children and youth of the Church in the nurture and admonition of the Lord.

The sacramental seasons, observed in the various congregations of the Classis, have been times of refreshing and great spiritual enjoyment, and, by the showing forth the Lord's sufferings and death in this most comfortable sacrament of His broken body and shed blood, the spiritual life of His people has been nurtured and the evidences of its presence have been developed and manifested. "Blessed be the Lord God of Israel, who hath visited and redeemed His people," for the rich enjoyment of the means of grace. These means of grace, so richly enjoyed, have, under the blessing of God and through His Spirit, borne fruit in the lives of the children of the covenant.

Improvement is reported pretty generally in the condition of the pastoral charges. More zeal is displayed by the members of the churches. One new church edifice has been dedicated to the service of God; and others have been repaired and beautified. There are also promising prospects for further improvements, in the near future.

Attendance upon the public worship of the sanctuary is reported as good and increasing. There is especially an evident and deep interest felt and manifested in the blessed cause of missions. Prayers and alms have gone up together unto the Lord. The contributions for missions have been greatly increased, and were larger last year, than ever before in the history of the Classis. Wherefore, we further pray, "God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations."

But, whilst the Lord has given us numberless mercies and blessings, we certainly find room for humiliation and self-abasement in the fact, that there comes upon us, with the overwhelming power of truth, the conviction, that these mercies and blessings have not, in all cases, brought forth corresponding fruit unto everlasting life and the glory of God. We learn with sorrow of the continued carelessness of many, of the positive sinfulness of some, and, in two instances, of the dire necessity for excommunication. We earnestly pray for these, that, through the power and influence of the Holy Ghost, they may be brought to repentance and newness of life in the Lord Jesus Christ. How much are we not hereby admonished to increased earnestness in the work of the Lord! We need to labor on and look only to Him, for the increase, who has graciously promised, that His word shall not return to Him void. But, at all times, in success, or in seeming failure, if He seem to add or to withhold the promised blessing, let us keep before us our high commission and in Jesus' name be faithful. And "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

Respectfully submitted,
J. M. Schick, Chairman.

Approximate Statistics:—Ministers, 32; Licentiates, 5; Students for the Ministry, 10; Charges, 29; Congregations, 71; Members, 6,590; Members Unconfirmed, 4,527; Infant Baptisms, 389; Adult Baptisms, 55; Confirmed, 290; Certificate, 166; Communicants, 5,740; Dismissed, 145; Excommunicated, 2; Erasure of Names, 20; Deaths, 140; Sunday-schools, 56; S. S. Scholars, 4,577; Contributions for Benevolent Purposes, $3 700; Congregational Purposes, $24,420.30. Stated Clerk.

For The Messenger.

STATE OF RELIGION IN THE CLASSIS OF NORTH CAROLINA.

Brethren in Christ:—Your Committee on Religion and Statistics beg leave to report that an examination of the parochial reports, shows that peace and harmony prevail throughout the Classis—that the preaching of the Word has been faithfully done by the several pastors—that the attendance upon the Word has been good—that the ordinances have been faithfully used, but that there have been no marked results in an increase of membership. The old fight against the [illegible] in several charges cases of drunkenness are still to be found and [illegible] over. Worldliness and pleasure-seeking in other cases, choke out Christian life and drown the soul in a sea of sinful cares. A want of active work for Christ, and of noble Christian giving, is deplored. Yet there have been but very few cases of gross sins demanding discipline. The number of deaths reported is very small.

Something has been done in reclaiming territory that had been abandoned for a number of years. A congregation has been reorganized at Stoner's (Steener's) in Alamance county. Stated preaching has been resumed at Lincolnton, with a fair prospect of reorganizing that congregation. A move was also made looking to the interests of the Reformed Church in Concord, and also at a point west of Mt. Zion in Rowan county.

This is the *fiftieth* annual meeting of the Classis of North Carolina held when it was organized. The preparations made properly to mark this event, has led to considerable investigation of the *antiquities* of the Reformed Church in North Carolina. The result will doubtless be an awakened interest in the welfare of the Church, and a rallying around those principles that animated our ancestors during the dangers, trials and privations of their pioneer life in western North Carolina. Stimulated by their example, and cheered by the prospect of permanent peace and united effort throughout the Church, the pastors go back to their wide fields and scattered flocks with renewed zeal and with brighter hopes of future success.

Such encouragement is truly grateful to those hard working and self-sacrificing pastor. For their scanty salaries, large charges and widely scattered congregations, make their work truly missionary. In fact, to our brethren from the more populous and prosperous portions of the Church, the Classis of North Carolina has the appearance of a vast missionary field. Pastors and people are struggling to maintain their ground while a vigorous effort is made to enlarge and improve our institution of learning—Catawba College, at Newton, N. C. A good part of the funds needed for the purpose are already secured. Many of our people have contributed nobly to this object while friends out of the Church have rendered generous aid. These things with indications of necessary sympathy from brethren abroad and with humble but firm reliance on the great head of the Church for wisdom, grace and strength enable us to commit ourselves to the labors and duties of another year.

Respectfully submitted.
J. C. Clapp.

The Classis has 11 ministers; 30 congregations; 2248 members; 943 unconfirmed members: baptized 157 infants, and 35 adults; confirmed 98; by certificate 24; has 19 Sunday-schools, 900 S. S. scholars, and 24 students for the ministry.

Family Reading.

THE POOR MAN'S SHEAF.

BY EBEN E. REXFORD.

He saw the wheat-fields waiting
All golden in the sun,
And strong and stalwart reapers
Went by him, one by one.
"Oh, could I reap in harvest!"
His heart made bitter cry;
"I can do nothing! nothing!
So weak, alas! am I."

At eve a fainting traveler
Sank down beside the door;
A cup of crystal water
To quench his thirst he bore.
And when, refreshed and strengthened,
The traveler went his way,
Upon the poor man's threshold
A golden wheat-sheaf lay.

When came the Lord of harvest,
He cried, "Oh! Master kind,
One sheaf I have to offer,
But that I did not bind.
I gave a cup of water
To one athirst, and he
Left at my door, in going,
This sheaf I offer thee."

Then said the Master softly,
"Well pleased with this am I:
One of My angels left it
With thee, as he passed by.
Thou mayst not join the reapers
Upon the harvest plain,
But he who helps a brother
Binds sheaves of richest grain."

—*S. S. Times.*

APPLE BLOSSOMS.

BY E. L. OGDEN.

One Monday morning in May, when Mr. Castor, of the law firm of Castor & Brush, entered his office, he found on his desk a bunch of fragrant white flowers with that delicate flush at the heart that makes apple blossoms so irresistible.

"Apple blossoms, sir," his clerk explained. "I spent Sunday in the country, and brought them down thinking you might like to see some."

Mr. Castor's preoccupied face lighted up with pleasure. "Thank you, Mr. Clark," he said. "Get some water, will you, John? We must keep them as fresh as we can. I shall want to take some home to my wife to night. There; that looks quite country-like, doesn't it, Clark?" arranging the blossoms and taking back a little to look at the effect.

Clark smiled, and Mr. Castor went to work at his law cases. But something was the matter with him. His thoughts would go wandering off to the green meadow by the side of the river where Clark told him he had broken the fragrant branch.

"I wonder," he soliloquized, "whether it is anything like that meadow where—pshaw! what am I thinking of! In a case of ejectment—wonder if I could sing 'Annie Laurie;' used to know that tune." And he hummed softly to himself:

"'Gave me her promise true'"—

just as the door was thrown violently open and John Edson, the most quarrelsome man in New York, as his friends and enemies both agreed, burst in.

"What's the matter now, Mr. Edson?" asked Mr. Castor, rising to offer his client a seat.

"Matter? Matter enough, sir: But if he thinks I'm going to submit to be robbed by his knavery he'll find himself very much mistaken! My brother, sir, my own brother—think of that, sir!—is trying to cheat me out of my share of our paternal property. I want you to take steps immediately to stop his proceedings. He threatens to bring in a bill against the estate that will swallow up every cent—but what's that? Apple blossoms! Where did you get those?"

"Mr. Clark brought them down this morning. Sweet, though rather out of place in a lawyer's office, don't you think?"

"I don't know," said Mr. Edson, thoughtfully, taking up the tumbler and smelling the fragrant things. "Where did these grow?"

"Up in a little country village in Connecticut. Clark is from the country, you know, and I should think from his descriptions it's quite a pretty place. Green meadows and river, you know, all that sort of thing. But what do you want me to do?"

"Wait a minute, can't you?" said Mr. Edson, impatiently. "You lawyers are always in such a tearing hurry."

Mr. Castor raised his eye-brows but made no verbal answer to this rather inconsistent remark, while Mr. Edson leaned back in his chair and looked at the apple blossoms. In a minute he started up and brushed his hand across his eyes.

"It makes me think of old times," he said. "I nearly broke my neck once climbing an old apple-tree for blossoms like that to give to Lucy Baird, the prettiest girl in school. I fell from the top branch and my brother, I never had but one, sir, picked me up and carried me home. He was real good to me all the long time I was sick too. I think he'd have died for me then, and just to think that now we should be quarreling over a few hundred dollars! Castor, you needn't do anything about this matter—just yet, at least. I—I guess I'll go see him. And say"—rather shyly—"you couldn't spare me a little twig with a few of those blossoms on it, could you?"

Mr. Castor willingly broke off a branch and handed it to him, but he watched Mr. Edson's departure with a comical smile on his countenance.

"Those apple blossoms are doing sad work in this office," he said laughingly to Clark. "I've lost one promising case through them already, and as for keeping my own mind on anything legal it's an utter impossibility. It's quite evident to my mind that law and flowers were never meant to go together. I think I'll take them home to my wife before they do any more mischief."

But as he turned to go out of the office door he saw the office boy eyeing his bunch wistfully.

"Here, John, would you like a spray?" he asked kindly, and without waiting for the eager answer he saw on the boy's lips he tossed him one. Then he ran down the office-steps humming again the tune that had haunted him that morning. He looked so pleasant as he stood at the street corner waiting for his car that a ragged little girl who saw him ventured to ask:

"Please, mister, what is them posies?"

"Apple blossoms."

"Does they grow on the trees that has apples on?"

"Yes."

"Oh my! wouldn't I like to see 'em once! Say, mister, would ye give me a little one?"

"Yes. Here, child," breaking off another little branch and giving it to her. He watched her from the car window take off her old hat and stow away her treasure in that, and then, clasping it close to her breast, set off on a run down toward the lower part of the city.

When he reached his home and gave the branch to his wife her faded, peevish face relaxed into a smile that was almost sweet as she took them from his hand.

"Apple blossoms!" she said. "How beautiful they are! Do you remember, Daniel, the apple blossoms that we gath- thirty years ago?" and in another minute he and she together were recalling the [illegible] scenes, until the years that lay between their apple blossom times and now had dropped away, and the light and glory of past days once more shed itself upon the gray hairs of the husband and the faded cheek of the wife.

The ragged little girl meanwhile ran on for quite a little way till she came to one of those narrow, filthy courts crowded with tenement houses and steaming with horrible odors in the warm May sunshine. She entered one of these tenement houses and ran lightly up the steps to her especial domain, a little room where, besides herself, only Biddy Macarthy with her husband and baby lived. Biddy was sitting near the window rocking the baby in her arms when the child entered.

"Whisht, Meg! The baby's awful sick!"

"Don't he get any better, Biddy?" asked Meg, creeping softly to her side.

"No, he don't. Oh, if I only had him home in the green fields of ould Ireland he'd be well entirely; but how can he breathe in this stifling room?"

"Look here, Biddy. See what I've got." And Meg took off her hat and showed the precious spray of apple blossoms. "Do ye think that came from the green fields ye spoke about?"

Biddy gazed at it in wonder and delight. "Oh, the purty things!" she exclaimed. "It's just the picture of those I've seen many's the time growing in the orchards in the ould country. Le' me take it, Meg."

She held it close to her face and drank in the fresh, sweet perfume eagerly. Then she put it down to the baby, and he feebly smiled.

"See!" cried Biddy. "He knows the swate things! He'll get better now. Take it away and put it in water, Meg, and set it where he can see it.

Meg ran off and soon returned with an old blacking-bottle full of water, into which she stuck the precious twig. Then she sat down to look at it and listen to Biddy's tales of the "ould country," till night came, and she had to go to bed, but she slept with one hand on the bottle in which her treasure was.

About midnight she was roused from strange dreams of great forests of beautiful posies like hers by a shrill cry of terror and agony.

She started up calling "Biddy! Biddy! what is it?" and was answered by the cry, "Oh, my baby, my baby! My baby's dead!" and the low moan of anguish from the stricken mother. She did the best she could to comfort her, but what could a child do for a broken heart?

The next day the body was ready for the funeral. The mother sat on the floor beside the little pine coffin in stony despair, when Meg crept softly up and laid her cherished branch, now reduced to two faded blossoms and one just bursting pink bud, in the baby's hand. Biddy looked up and burst into tears. "God bless you, Meg," she sobbed. "Shure, there's lots of blossoms where he is now, the darlint, but it's I that's glad to see these purty posies in his little hand. Oh, my baby! my baby!"

Mr. Edson, for his part, went down to his brother's office and entered with a little hesitation. The brother, a man older than Edson, with one of those stern, self-repressed faces, which say as plainly as words could, "I've had a hard life and I don't care a cent about you. I'll have what I can get, whether you suffer or not," started as Edson came in. His eyes rested an instant longingly on the apple-blossoms; but the next moment he drew back, asking, coldly, "Did you wish to see me?"

"Yes, George," answered Edson, fingering the flowers awkwardly, "I came to see about that matter—that—that property, you know. It's a pity we should quarrel about it and—and—well, I don't care. You're the oldest and had the hardest row to hoe always, and I guess likely there was fully my share spent on me when I was in college; and, see here, old fellow, I'll do whatever you say, if you'll speak to your lawyer and send him up to my office."

There was a moment's silence, and the younger Edson, looking down, saw his brother put his hand to his throat as if he were choking. The next moment the elder spoke almost as awkwardly as his brother had done.

"It wasn't the money I cared for, but—but I wanted the old place. I—well, I had some associations with it."

The younger brother started. Associations? What associations of pleasures could George have with the old place? There were none, there could be none except those with Lucy Baird, who had been for one short year his own wife, now laid away in Greenwood. He sprang forward, "George, did you care for her? You could have won her if you had tried, and you knew it. She cared for me first because I was your brother. Did—you mean to say you gave up the chance of winning her for me?"

For a minute or two the Edsons might as well have been a couple of Frenchmen meeting after a long separation. The elder was the first to recover himself.

"There, there, John," he said, in exactly the same way he used to speak when they were boys together, "I've been hard, but you see I never had a wife to soften me, and I intended to pay you for your share of the property at first, but—well, it's no use talking it over. Of course you didn't know, but I kept thinking you might have known if you wanted to. But there, never mind that now. Did you know that Midland Bonds are going up? I'll make a good thing out of them yet."

"I can't stay," answered Edson, opening the door, "but I'll see you again. Come up to dinner with me, won't you?"

"I will," answered his brother, heartily, and with a cordial hand-shake they parted.

The younger brother went straight home and put the precious branch of apple-blossoms, which had been a divining-rod to him, showing him where the richest treasure of a brother's love lay hidden, into a glass and set it where he could see it often. The elder, as he turned to his desk again, saw three petals lying on the floor. He hesitated a moment, then stooped and quickly gathered them up and laid them reverently in his pocket-book.—*Christian Union.*

THE BEAUTY OF GOODNESS.

There are some Christians who make very little noise in this world, but whose lives are so sweet and simple and loving, that it seems a very natural thing for them to go to heaven. In a modest, unassuming way, they go about doing good. We have all known such people, gentle, retiring, shrinking from notoriety, and patiently and humbly doing the will of the Master. Most of these loving souls are women—let us frankly acknowledge it. Not many of us of the opposite sex have so little of the "hay, wood and stubble" in our spiritual building that we can be properly numbered among these gentle ministers of sweetness and light.

To those who are young in Christian experience, such simple, unassuming lives appear often less attractive than those that are more conspicuous and aggressive. As we grow in years we are quite likely to find a beauty in simple, unassuming goodness with which no force of character or splendor of intellect can compare. "For human nature's daily food," there is no trait of character that so keeps its sweetness and its relish, that so sustains us in sickness and in adversity, that goes so deeply down into the very foundation springs of our spiritual life. In the wearisome days of our pilgrimage here we may tire of "brilliant" people and "grand" people and "rich" people. With "the preacher" we may exclaim, "Vanity of vanities, all is vanity!" But who ever grew weary of simple, unassuming goodness?

We have known faces that have little claims to beauty, that perhaps in themselves were plain even to ugliness, and yet that we have learned to look upon with a feeling of admiration akin to worship. Soul beauty has set its heavenly halo so brightly there that the physical is forgotten in the spiritual. So too with faces that are beautiful in form, but that tell of no corresponding qualities within. We cannot choose but look behind the charming curtain. The comeliest face grows repulsive when we know it is only a mask for an unloving and unlovely soul.

The life of Christ was the most beautiful life that this earth has seen. The beauty of goodness found its perfect type in Him. He was "altogether lovely." The religion that He preached places not greatness, not power, not intellectual gifts, but simple goodness, as the crowning excellence of character. In heaven, if we ever get there, we shall find that much that we have valued in this life is counted as dross and chaff. But goodness will be exalted to the highest place. "One star differeth from another star, in glory," and the brightest in that heavenly galaxy will not be the "great men and nobles," the wise ones of earth or the leaders of men, but those who have most faithfully and lovingly served the Master and like Him gone about doing good.—*Western Recorder.*

LIFE'S LITTLE DUTIES.

In our Lord's own life it is manifest that He did, day by day, a multitude of things for the mere sake of soothing trouble, of calming irritation, of smoothing asperities, of producing amiable feelings. While He instructed men, while He inspired them with noble heroisms and ambitions, His life was also filled up with a thousand small shades of goodness, whose very nature it was to make men contented and happy, and His example is quoted for our imitation, "For even Christ pleased not *Himself.*"

MY LITTLE WOMAN.

A homely cottage, quaint and old,
Its thatch grown thick with green and old,
And wind-sown grasses;
Unchanged it stands in sun and rain,
And seldom through the quiet lane
A footstep passes.

Yet here my little woman dwelt,
And saw the shroud of winter melt
From meads and fallows;
And heard the yellow-hammer sing
A tiny welcome to the spring
From budding sallows.

She saw the early morning sky
Blush with a tender wild-rose dye
Above the larches;
And watched the crimson sunset burn
Behind the summer plumes of fern
In woodland arches.

My little woman, gone away
To that far-land which knows, they say,
No more sun-setting!
I wonder if her gentle soul,
Securely resting at the goal,
Has learnt forgetting?

My heart wakes up, and cries in vain;
She gave me love, I gave her pain
While she was living;
I knew not when her spirit fled,
But those who stood beside her, said
She died forgiving.

My dove has found a better rest,
And yet I love the empty nest
She left neglected;
I tread the very path she trod,
And ask,—in her new home with God
Am I expected?

If it were but the Father's will
To let me know she loves me still,
This aching sorrow
Would turn to hope, and I could say,
Perchance she whispers day by day,
"He comes to-morrow."

I linger in the silent lane,
And high above the clover plain
The clouds are riven;
Across the fields she used to know
The light breaks, and the wind sighs low,
"Loved and forgiven."

—*Sarah Doudney, in Good Words.*

WATCH THE READING FOR CHILDREN.

Parents should give their children the advantages of a good healthy library, and furnish them with papers that respect the morals. Take time, since the whole future of your son or daughter may lie directly in the literature which you place before them. The writer knows of cases that came under his own observation which resulted in great harm, and all the result of reading filth. You are interested in the future of your child; take care of the reading matter. There is nothing more injurious to the development of the mind and the formation of character in young people than for them to form the habit of reading corrupt literature. It is in such books that the false side of life is given to the young, and they will get the idea that life is not the great, earnest battle which each must fight for himself. It is from what we read that we derive many of our thoughts and ideas, which influence many of our deeds and actions in after life. If our reading is pure, the thoughts obtained will likewise be pure; but if it is degrading in its nature, it will pull us down to a level with itself.

A DOOR OF USEFULNESS.

There are so many societies for doing the simplest work that shy people are sometimes a little embarrassed at the apparent impossibility of entirely independent and individual action. We commend to such the brilliant course of the solitary stockholder at a meeting which he had called, when he nominated himself to the chair, called the meeting to order, appointed himself secretary, went on to make, second, put, and vote upon motions, and finally, having transacted all necessary business, passed a vote of thanks to himself and adjourned. Why should not one boldly take upon himself sometimes the entire duty of a society? We have called attention more than once to an excellent society for the encouragement of study at home, involving correspondence between older and younger ladies in the guidance of courses of reading; the society is refreshingly free from much machinery, yet might it not be possible for persons here and there, unconnected with this society, to dispense with absolutely all machinery, and do very much the same kind of work on their own responsibility? With such circumlocutory terms we advocate letter-writing as an occupation to persons of leisure. We are constantly hearing complaints that the art of letter-writing has been lost, and that postal cards have completed the revolution which cheap postage began. So photography was said to have killed portrait painting, but it turns out that it only made havoc among the indifferent painters; the best portrait painters have no rivals in the photographer. Letter-writing, in the same way, remains, and is capable of being highly cultivated; it can give as much delight as it ever did, and it certainly is one of the most enjoyable forms of literature. Now, there are scores of cultivated women who might take up letter-writing as their companions take to water-color painting or visiting among the poor; it is the natural expression of their powers, and we can think of no wiser kindness that such could do than to take, here and there, a younger friend or relative, less fortunate in resources, and make her the recipient of her long, leisurely, helpful letters. Such a correspondence, exacting no equal response, but only the attention and heed of the receiver, might well be a priceless opportunity to both. From how many a retired home there might go out thus influences for good not to be measured? Into such work the mind could throw itself with an ardor unknown to many even who write year after year for a listless public.—*Churchman.*

Useful Hints and Recipes.

RUSTING TEA-KETTLES.—L. E. W. says: "An infallible remedy for a rusting tea-kettle is to brown coffee in it. A thorough washing with soap and water will remove all the odor and smoke of the coffee, and leave the kettle smooth and free from rust."

PRESSED BEEF.—Take any fresh lean beef—the cheaper pieces, as the upper part of the leg above the "soup-pieces," answer very well; that containing tendons or plenty of gelatine is even preferable, and some of the round steak or any other lean portion may be used with it—boil closely covered until so tender that the meat will fall from the bones. (It is better to keep a closely-fitting pan of cold water over the cooking-kettle, to condense and cause to fall back the rising steam containing the escaping flavor.) Use only so much water as is needed to prevent burning. Take out the meat, mix and chop it fine. Put it into a tin pan or other deep dish. Skim off any excess of grease from the cooking liquor, and add to it a tablespoonful of Cooper's or other good gelatine for each two or three pounds of meat. When dissolved pour it into the chopped meat; put on it a large plate or tin that will fit into the dish, and place upon this twelve to twenty pounds weight—flat-irons will answer. When cold it is a solid mass, from which slices may be cut that are very excellent, and it will keep several days even in warm weather if set in a cool place. It is tender, juicy, and economical withal.

Miscellaneous.

THE HERMIT THRUSH.

BY MARY CLEMMER.

O, HERMIT THRUSH! one August day
I heard from out thy golden throat
('Twas long ago and far away)
Thy song supernal fall and float.

A weary pilgrim by the road,
I deemed some passing seraph's strain
Fell, falling on my heavy load,
In heavenly music sweet to pain.

'Twas long ago and far away;
The life I lived that hour has fled;
The pang that pierced, that summer day,
Has ceased to hurt, forever dead.

Yet lo! once more by leafy way
I hear thy sole, seraphic strain;
The pomp of all the summer day
Thrills with thy music sweet to pain.

It falls upon no weary load,
It touches hopes of holy birth;
I stand beside the burgeoned road,
'Neath a new heaven, in a new earth.

What if youth's spring be early gone;
If joy be tardy, dawning late;
Thou singest of summer joys unknown,
Of higher hights. Lo! calm I wait.

Oh! bird from off Heaven's inmost shrine,
Adown to earth thou bearest to me
One note from out the Strain Divine,
Prophet of Love, of Life to be!

Yet further on, some later even,
I'll catch once more thy mateless strain
Thou lovely messenger from Heaven,
Bearing its music sweet to pain.

'Twill reach me on my lowly road,
Thy call—Heaven's last—so far, so fine,
Lifting my heart from mortal load,
From love in loss, to Love Divine.

—*Independent.*

HOW THE PYRAMIDS WERE BUILT.

From the far distance you see the giant forms of the pyramids, as if they were regularly crystalized mountains, which the ever-creating nature has called forth from the rock, to lift themselves up towards the vault of heaven. And yet, they are but tombs, built by the hands of men, which have been the admiration and astonishment alike of the ancient and modern world. Perfectly adjusted to the cardinal points of the horizon, they differ in breadth and height, as shown by the measurement of the three oldest, as follows: 1. The pyramid of Khufa, height, 450 75 ft., breadth, 746 ft. 2. Pyramid of Khafra, height, 447.5 ft., breadth, 690.75 ft. 3. Pyramid of Menkara, height, 203 ft., breadth, 352.78 ft. The construction of these enormous masses has long been an insoluble mystery, but later generations have succeeded in solving the problem. According to their ancient usages and customs, the Egyptians, while they still sojourned in health and spirits, were ever mindful to turn their looks to the region where the departing Ra took leave of life, where the door of the grave opened, where the body, well concealed, at length found rest, to rise again to a new existence, after an appointed time of long, long years; while the soul, though bound to the body, was at liberty to leave the grave and return to it during the daytime, in any form it chose. In such a belief, it was the custom betimes to dig the grave in the form of a deep shaft in the rock, and above this eternal dwelling to raise a superstructure of sacrificial chambers, sometimes only a hall, sometimes several apartments, and to adorn them richly with colored writings and painted sculptures, as was becoming to a house of pleasure and joy. The king began his work from his accession. As soon as he mounted the throne, the sovereign gave orders to a nobleman, the master of all the buildings of his land, to plan the work and cut the stone. The kernel of the future edifice was raised on the limestone soil of the desert, in the form of a small pyramid built in steps, of which the well constructed and finished interior formed the king's eternal dwelling, with his stone sarcophagus lying on the rocky floor. Let us suppose that this first building was finished while the Pharaoh still lived in the bright sunlight. A second covering was added, stone by stone, on the outside of the kernel; a third to this second, and to this even a fourth; and the mass of the giant building grew greater the longer the king enjoyed existence. And then, at last, when it became almost impossible to extend the area of the pyramid further, a casing of hard stone, polished like glass, and fitted accurately into the angles of the steps, covered the vast mass of the sepulchre, presenting a gigantic triangle on each of its four faces. More than seventy such pyramids once rose on the margin of the desert, each telling of a king, of whom it was at once the tomb and monument. Had not the greater number of these sepulchres of the Pharaohs been destroyed almost to the foundation, and had the names of the builders of these which still stand been accurately preserved, it would have been easy for the inquirer to prove and make clear by calculation what was originally, and of necessity, the proportion between the masses of the pyramids and the years of the reigns of their respective builders.—*Brugsch's Egypt.*

THE MOQUIS.

The Moquis are a tribe of semi-civilized Indians in northeastern Arizona. They form nine families or clans, the Deer, Sand, Water, Bear, Hare, Prairie, Wolf, Rattlesnake, Tobacco and Reed Grass. The hereditary chief belongs to the Deer clan.

They are exclusively an agricultural people, raising grain, vegetables, fruits and cotton. They have some donkeys, sheep and goats. They reside in several villages situated on bluffs from 200 to 500 feet high, viz.: Taywah (Tegua), Sechomaive, Jualpi (Gualpi), Meshonganave, Shungopave (Xungopavi), and Oraibi.

Their houses, like those of the Pueblos of New Mexico, are built in terraced stories, and reached by ladders. They are of stone, laid in mud. The rafters are of logs, with poles crossing, covered with rushes and clay; the floors are of earth. They knit, weave and spin, making blankets and women's robes, which they trade with other tribes. They use no intoxicating drink. The men wear blankets, shirts and leggings of dressed skins; the women, a woven tunic, with shawl or blanket. Before marriage, the latter wear their hair in two rolls, like horns, at the side of the head, and after marriage in two rolls, at the side of the face. They were first visited by Europeans in 1540 (by Coronado), who probably left sheep and other domestic animals among them, which they preserved. The Franciscans, at an early day, established missions among them, but during the rebellion of 1680 the priests were killed or expelled.

In 1723 the Viceroy of Mexico tried in vain to reconquer them. When they first came within the jurisdiction of the United States they were estimated at 8,000. But the ravages of the small-pox in 1855–6, and of famine in 1866–7, have reduced them down to about 1,600.

RUSSIAN NIHILISM.

Nihilism is primarily a rebellion of the intellect against all authority, all that is accepted, all that is established, all that is sacred. It will own no superior, and brook no restraint. The Nihilist seeks to be his own God, king, father. He declares the authority of father over child to be as obsolete and objectionable an absurdity as that of ruler over people, or of Creator over creature. He seeks to dissolve state, commune, church, family; to break every band that holds things together, because in doing so it limits their individual freedom, and to make the race a mass of atoms, each of which should exert the same unlimited freedom in action as the critical intellect exerts in thought. The political position of Nihilists is only a particular application of their attitude to things in general. They go beyond all other revolutionists in two respects. In the first place, other revolutionists may entertain extravagant conceptions of the rights of man, and of the possibility of realizing absolute personal freedom under ordinary human conditions, but they always believed in the necessity of society, of one kind of definite organization or another, as the instrument of guaranteeing the individual in his rights. They never think, for example, of disputing the necessity of submission to the vote of a majority, or of respect to the majesty of existing law. They may attempt the impossible; but Nihilists go further, and find beyond the impossible a more impossible still; and they would reject the tyranny of a majority as much as the tyranny of an autocrat, and would resent the external restraint of law as much as the external restraint of arbitrary will. In the next place, most other revolutionists have some positive schemes of a renovated society, however imperfect they may be, which give a motive to their immediate work of destruction. The Nihilist is bent on nothing but destroying, and has no thought or notion of how he is to build up again. He knows what he thinks wrong; whatever is is wrong; but he has no idea how it is to be put right, or whether in general there is so much as a right at all. He cannot be called democrat, republican, communist, or utopian of any kind or degree, for his one intent is to destroy the existing order of things, and he is content to trust to the chapter of accidents for a better. There was only one positive element in the whole agitation. While they would bury everything in universal ruin, they raved about the glory and greatness of Russia which they expected to rise out of it. Russian society was at that time infected with a boastful spirit, whose naïve extravagances are sharply satirized by Turgenieff; and that spirit the Nihilists shared like all other classes. Men vaunted the military superiority of their country; they were "numerous enough to bury their enemies with their caps:" but what they chiefly prided themselves upon was their "superior instinct"—"the rich Russian nature"—which was begining to outshine the other nations in art, in literature, in music, in science, and all by force of inborn genius which had no need to take trouble. "Some young people among us," says Turgenieff, "have discovered even a Russian arithmetic. Two and two do make four with us as well as elsewhere, but more pompously it would seem. All this," he adds, "is nothing but the stammering of men who are just awaking."—*Edinburgh Review.*

AFRICAN SALUTATIONS.

During the exploration of Tibesti, Dr. Nachtigel experienced many dangers and difficulties, losing his way, and suffering from want of water and forced night marches. A very interesting account is given of the ceremonials observed by the Tubu people in greeting one another. A most elaborate performance is gone through when two strangers meet in the wild country. Each of the performers covers all his face but his eyes with his turban, seizes his spear, and throwing-iron (a curious, boomerang-like weapon with a long projecting prong on the concave margin), and thus prepared, the two approach each other. At a distance of about six steps from one another, they squat on their heels with spear upright in one hand and iron in the other. The one then asks, "How do you do?" about a dozen times by means of four different words having that meaning used alternately, the reply being varied by the use of the words Laha or Killala. Then one of the two loudly sings the word "ihilla," which is returned by the other in a similar tone. The word is exchanged again and again, being commenced in a loud pitched note and gradually run down the scale until it reaches a low bass murmur. When it has become so low as scarcely to be heard, on a sudden it is shouted again in high key and the gamut is run through as before. This goes on for a very long while, the performers going through it as a strict matter of ceremony, and taking no interest in one another all the while, but looking round at the horizon or elsewhere during their vocal exertions. After a while various forms of the question, "How are you?" and the answer, "Well," are introduced; at last questions on other topics are brought forward, although now and again the "ihilla" bursts out in the midst of them, but the series of notes in which it is shouted becomes shorter and shorter. At last the ihilla is got rid of altogether, and ordinary conversation becomes possible. Strangers do not shake hands, but acquaintances do. The covering of the face when greeting or meeting strangers is considered a most important matter of etiquette.—*Nature.*

WHAT HAS HAPPENED SINCE 1840.

It is not too much to say that no great invention which had not its beginning in the decade of 1840—1850 has appeared in the past thirty years. In that period occurred the most signal development of the applications of chemistry to manufactures and agriculture; an enormous expansion of commerce by means of railroads and ocean steamships; the discovery of ether; and the perfection and diffusion of some of the most precious contributions ever made to the welfare of mankind. In 1835 only 984 miles of railroad had been completed in the United States; in 1840 they had been nearly trebled (2818); in 1845 they had been nearly quadrupled (3768). In 1835 Boston was connected with Worcester, and Baltimore with Washington; from Philadelphia the traveller could go no farther west by rail than the Susquehanna at Columbia. In 1839, Ericsson brought over the propeller to these hospitable shores. In 1840 the Cunard line of ocean-steamers was established, but for a long time only "side-wheelers" were tolerated. The first regular ship, the *Britannia*, reached Boston after a trip of fourteen days and eight hours. Morse's telegraph, after vain offers on both sides of the Atlantic, was at last subsidized by our own government, and in 1844 communication was opened between Baltimore and Washington. "What hath God wrought!" signalled Morse at the capital to Alfred Vail at Baltimore. The news dispatches to the press "by electro-telegraph" or "by magnetic telegraph" were meagre, while public patronage was so timid that the wits of the day made fun of a delighted father in Baltimore who "wired" the news of the birth of a grandson to a post-office official at the Capitol—"as if the mail were too slow" at twenty miles an hour. In April, 1840 Goodyear was in the debtors' prison (a lodging almost as familiar to him as his own home) in Boston: he had the year before found the clue to the vulcanizing of rubber, but the process was not reduced to a certainty till 1844. At about the same time (1845–47) the McCormick reaper was confirming the independence of the New World of the Old as a granary. (As late as 1836–38 wheat had been imported into the United States from Portugal and the Baltic). The sewing machine devised by Elias Howe in 1843 was patented in 1846, but the importance of this invention was not fully realized for more than a dozen years afterward. The daguerreotype dates from 1839, and in 1840 the enterprizing Mr. Plumb began taking likenesses in Boston—with small success for some months. Five years later his "galleries" were to be found not only in that city, but in New York, Philadelphia, Baltimore, Washington, and even Dubuque, Iowa. Finally, July 24, 1847, the patent was issued for Hoe's lightning-press, with its "impression cylinder" (the type revolving on a circular bed) and a printing capacity of ten to twenty thousand impressions per hour.—*Lippincott's Magazine.*

Selections.

Obedience is love in action.

God hears the heart without the words, but He never hears the words without the heart.

Heaven will pay for any loss we may suffer to gain it; but nothing can pay for the loss of heaven.—*R. Baxter.*

Praying in the Holy Ghost—this is what the Church needs. In such prayer is the hiding of her power.

In accepting Christ we accept His character, aims, disposition; become assimilated to His views and character.

The great moments of life are but moments like the others. Your doom is spoken in a word or two. A single look from the eyes, a mere pressure of the hand, may decide it; or of the lips, though they cannot speak.

It was well remarked by Dr. Timothy Dwight, that earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and as men in a crowd instinctively make room for one who seems eager to force his way through it, so mankind everywhere open their ranks to the one who rushes zealously toward some object lying beyond them.

"God worketh everywhere,
And everywhere from one divine decree,
Urging all forms to one high destiny,
Shaping all things in wisdom from His will.
And oh, how calm He works! and oh, how still!
And works from centres outward to extremes,
Diffusing through all forms the temperate beams
Of love and wisdom perfect and divine;
Through them outworking through all space and time,
And everywhere out-fashioning
The same great purpose of His being."

Science and Art.

Nearly twenty five years ago, soon after a great disaster at sea, Mr. L. Phleger, of this city, invented a rope raft and network which was described in the Philadelphia *Sun* of September 30th, 1857. It was designed so that it could be thrown overboard in any way and come right side up. The raft was made of cork, rope and network. Floating buoys at the side carried food, water, clothing and valuables. A caveat was filed for a patent, but it was never taken out.

AN INDIAN ARTIFICIAL FLY.—A correspondent of *Land and Water*, writing from San Francisco, describes a fly made by the Indians of King's River, Cal., and used by them for fishing. The hook, he says, is made out of a piece of iron wire. It has no barb, but the position of the shank of the hook not covered by the fly, and down to the bend, is wound with a fibrous substance resembling flax, which prevents, in some degree, the fish from slipping or getting off when once hooked. Before the Indians got iron or iron wire to make the hook, they made it from the tibia or shank-bone of the deer, as being the hardest and closest grain part of the bone. The fly, although a little roughly put together, is beautifully made, closely representing when cast on the water, that which it is intended it should—the caterpillar. It is made from the hairs taken from a deer's hock, the part adjoining the division on the hoof, which possesses the scent. It is also sometimes made from the long hairs of the "wart" on the deer's leg, from which there is also a scent. In tying the fly they turn the hairs up the shaft of the hook, so that when the fly is thrown and drawn across up or down the stream, the action of the water causes the hairs—of a reddish tint—to spread out. When the strain on the line slackens the hairs spring back, and the movement is so produced of opening and shutting.

LIGHTNING CONDUCTORS.—Professor Colladon, of Geneva, Switzerland, has made some interesting observations on the course of lightning when it strikes trees and houses. He holds that the great discharges which injure trees and houses seldom or never happen while the lightning has an unobstructed course—which it has along the thin upper branches of trees, where birds and their nests are often left quite uninjured by its descent. But it is where the electric current reaches the thick stem that the tree becomes a worse and worse conductor, and it is here, therefore, that the tree is what is called struck, *i. e.*, here that the electricity, failing to find an unobstructed channel to the earth, accumulates in masses, and gives out shocks which rend the tree. And the same is true of houses whose lightning conductors stop short of the ground. Professor Colladon has also shown that the close neighborhood of a pool of water is a great attraction to the electric current, and that the electricity often passes down a house or tree till it is near enough to dart straight across to the water; and he thinks that, where possible, lightning conductors should end in a spring or pool of water. Professor Colladon believes that lightning descends rather in a shower—through a multitude of vines, for instance, in the same vineyard—than in a single main stream. It divides itself among all the upper branches of a tree, and is received from hundreds of atmospheric points at once, instead of, as has been usually supposed, from one. Electricity is a rain, a number of tributaries from a wide surface, not a single torrent.

Personal.

Rev. Henry A. Boardman, D. D., a distinguished minister of the Presbyterian Church, died in this city on the 15th of June, aged 78 years.

The widow of the late John C. Green, of New Jersey, has given $100 000 to the American Sunday School Union for the purpose of developing a high order of Sunday School literature.

Rev. W. H. H. Murray's friends say that the report of his early return to his home in Connecticut is incorrect. They say, however, that he is getting on his feet financially, and recovering his spirits in his new field on the other side of the Atlantic.

Mr. James B. Colgate, of New York, has given $15,000 to the Madison University at Hamilton, N. Y., and a like amount to the Colgate Academy. This makes $200,000 he has given the University, and he increases the endowment of the University to $500,000.

Prince Gortschakoff has not been improved in appearance by the severe suffering of the past few months. His once pleasant and genial features are wan and emaciated, and his eyes, deeply sunk in their sockets, are almost hidden by an immense pair of spectacles. The German Emperor was very gracious to him when in Berlin lately. He has always had a strong liking for the Russian statesman.

The Countess Lambertini has obtained a fresh hearing in her attempt to prove that she is the legal heiress of the late Cardinal Antonelli. The Supreme Court of Appeals had dismissed her case on the ground that the official church registers of St. Vincenzo ed Anastasio accounted for her parentage. The woman now undertakes to prove that the entry in the church records was made fraudulently; that Count Angelo Marconi is not her father; that his wife, Antonietta Ballerini, is not her mother, and that her real mother was a foreign lady who died last year in Rome.

Books and Periodicals.

BLOSSOMS OF FAITH; or Sermons preached by Joseph A. Seiss, D. D., pastor of the Church of the Holy Communion, Phila. Philadelphia: G. W. Frederick. 1880. Pp. 227.

This neat little volume comes to us from the Lutheran Book Store, 117 North Sixth St. It contains eight discourses preached by Dr. Seiss in his ordinary pulpit ministrations to his congregation. Like every thing that comes from the author, the sermons show ability and care. They will furnish food to those who wish to be fed with truth.

LITTELL'S LIVING AGE. No. 1880, June 26th, 1880. Contents: The English Flower-Garden, *Quarterly Review;* Bush-Life in Queensland. Part VII., *Blackwood's Magazine;* What Shakespeare Learnt at School. Part II., *Fraser's Magazine;* A Lost Poem by Edmund Spenser, *Macmillan's Magazine;* The Civil Code of the Jews. Part VIII., *Pall Mall Gazette;* Curiosities of Omnivorous Mankind, *Land and Water;* The Dynasty of the Romanoffs, *Boston Traveler;* *** Title and Index to Volume CXLV.; Poetry; Miscellany. Published every Saturday by Littell & Co., Boston.

HARPER'S New Monthly for July. This is the 362d number of a magazine that has become one of the recognized periodical institutions of the land. It is "new" only in that it is ever furnishing new and interesting material. The number before us gives a surprising variety, and is chock full of illustrations. In addition to the Monthly, we receive regularly "*Harper's Weekly*," an illustrated record of and commentary upon the events of the times; "*Harper's Bazar*," comprising every subject of interest to the home circle, and *Harper's Young People*," an illustrated weekly journal for Boys and Girls. All or any two of these can be had upon easy terms. Address Harper & Brothers, Franklin Square, N. Y.

SCRIBNER'S MONTHLY. Illustrated magazine for the people. Conducted by J. G. Holland. This is another of the popular monthlies of which the country may be proud. If any one wants to get a fair specimen of what can be done in this line, let him get the July number. Terms, $4.00 a year in advance; 35 cents a number. Address Scribner & Co., New York.

WIDE AWAKE. An illustrated magazine for young people. Ella Farman, Editor; D. Lothrop & Co., Publishers, Boston. 20 cents a number; $2 a year. The July number of this pleasing work seems to excel its former self. It contains a Fourth of July story, and a Fourth of July poem, and much other matter that cannot fail to interest the young. The whole number is beautifully illustrated.

THE STANDARD SERIES. Class E. 2, (Biography). No. 25, May 18th, 1880. Alfred the Great, by Thomas Hughes, author of Tom Brown's Schooldays. Tom Brown at Oxford, Manliness of Christ. (Printed without abridgement). Price, 20 cents. New York: I. K. Funk & Co., Publishers, 10 & 12 Dey St.

THE STANDARD SERIES. Class D. 8, No. 19, June 4th, 1880. Knight's Popular History of England: A History of Society and Government from the Earliest Period to Our Own Times, by Charles Knight. Complete in Eight Volumes. Volume VII. and VIII. (Printed without abridgement.) Contents and extensive appendices complete in last volume. Price, 30 cents. New York: I. K. Funk & Co., Publishers, 10 & 12 Dey St.

THE STANDARD SERIES. Class J. 1, (History). No. 30, June 18th, 1880. Memoirs of My Exile, by Louis Kossuth. Translated from the original Hungarian by Ferencz Jauss. Complete in Two Parts. Part I. and II. (Printed without abridgement). Price, 20 cents. New York: I. K. Funk & Co., 10 & 12 Dey Street, New York.

THE NINETEENTH CENTURY. June, 1880. England and Russia in Asia, by Professor A. Vambéry; The Method of Zadig, by Professor Huxley; Fiction, Fair and Foul, by John Ruskin; Some Indian Suggestions for India, by Syed Ameer Ali; Our National Art Collections, by J. C. Robinson; Familiar Conversations on Modern England, II., by Karl Hillebrand; A Programme of Reforms for Turkey, by Edwin Pears; Landscape Painting, by Sir Robert Collier; The Conservative Party and the Late Election, A Sequel, by T. E. Kebbel; The Crisis in Indian Finance, by Samuel Laing, M. P.; The Indian Budget Estimates, by Lieutenant-General Richard Strachey, R. E., F. R. S.; Doctors and Nurses, I, by Dr. Octavius Sturges—2, by Dr. Seymour Sharkey—3, by Miss Lonsdale; Sunrise: A Story of These Times, by William Black, Chapters X to XII. New York: George Munro, Publisher, 17 to 27 Vandewater St.

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JUNE 30, 1880.

KEEP THEM UP.

Keep up the congregational organizations that have for their object the promotion of missionary enterprise, and the development of benevolent contributions. They may have been started to help the "Peace Offering," but they should survive that, for the cause of Christ is always urgent, and doing for Him is the only thing that will bring Church members up to doing more. Stated missionary meetings at which the wants of the Church and the way in which they are to be supplied are made familiar to men, women and children, can hardly be over-valued. It is from congregations that know most, and feel personal interest in such things, that the funds generally come; and what is more, they come from an intelligent recognition of duty, which gives breadth to Christian character and encourages liberality. If a pastor wishes not only to relieve himself from fruitless anxiety, but to have "live" members, his surest way is to get them to work; to call Church papers and all social and Christian appliances to his aid.

Every one sees how much may be done by "Peter's pence." It is obvious to most men, that when a large sum of money is to be raised for a given purpose, the easiest way to do it is for each person to give a little. But then, how is this to be brought about? Only by proper and general organization, and this cannot be accomplished in a single day. The discouragement may be at first, that the willing horse is made to pull the whole load, and that contributions do not accomplish the end, because they come from but a few. But, we repeat that congregational organizations should be kept up where they exist. Others will be formed after awhile, and in a few years they will cover the whole ground of the Church. Let neighboring pastors and elders talk over this matter, and seek to extend the work.

"THE PASSION PLAY."

Some one wishes us to give a brief account of the "Passion Play," about which much has been said of late by the foreign correspondents of the secular papers.

The "*Passion Play*" is a kind of religious drama, which has been performed at Oberammergau, a village in upper Bavaria, forty-six miles from Munich, since 1633. It appears that about that time a fearful plague visited the town and the surrounding valley, and the people who survived, pledged themselves, in thankfulness for its cessation, to represent the sufferings of Jesus every ten years—a pledge which they have kept ever since. This year the time for the celebration is between the 17th of May and the 26th of September, and thousands of people are attracted by it from all parts of the world, many coming from Asia and America.

The play was originally written by a Benedictine monk of Ettal at a monastery near Oberammergau, although it has been rewritten since. It seems to cover the whole history of man from the fall of Adam down to the great sacrifice on Calvary, although the scenes and incidents of Passion Week are the most prominent features of it.

The place in which the play is given is an amphitheatre for the most part open to the sky, and capable of seating 5,000 persons. The performance seems to be made up of tableaux, orchestral music, operatic singing and recitations. About six hundred people take part in it, some of them little children, and there are about forty speaking parts. Among the characters are Joseph and the Virgin Mary, the Disciples, Pontius Pilate, Caiaphas and our blessed Lord Himself, who is represented as enduring all the shame and sufferings of His last hours on earth. It is said that such scenes as the trial, scourging, crucifixion and death of our Lord, have a wonderful effect upon spectators. One description we saw, we think in an English paper, of the driving of the nails and the placing of the crown of thorns, made things very vivid.

But the whole subject is painful and grates upon the feelings. All sense of Christian propriety is offended by it. It seems to be going too far to attempt the representation of the holy One, in the sufferings He endured for us men and our salvation.

Two centuries and a half ago, such sacred dramas were common, and people had different views of them. In 1790, "Miracle Plays" were prohibited, although an exception was made in favor of the one the men of Oberammergau had sworn to perpetuate, and even there the plea for it does not now seem to be any good effect it may produce, although the natives profess to be subdued by it. It has come to be a money-making project. The price of seats varies from twenty-four cents to two dollars and twenty-four cents; all expenses are borne by the parish, and the profits devoted to local charities. Independent of the entrance fees, the amount spent at the place for other purposes is very large, and a brisk trade is carried on by the wood carvers, who form a great portion of the inhabitants.

"UPON THE FIRST DAY OF THE WEEK."

After two introductions (the pulpit style of our clerical fathers), we have come at last to the text, 1 Cor. 16:2—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

We have spoken of systematic benevolence as it obtains in Synods, mission Boards, etc., and of the necessity of system in all the public enterprises of the Church. But it must not cease when the people are reached. The contributions that are needed for the work of the Church must come from the people, including, of course, all who are not counted among the laity. And the question now is, What kind of system, if any, should every individual Christian observe in the giving of his earthly substance to the Lord?

There is a Biblical answer to this question: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." How plain, simple, and reasonable this is! So plain, that it would seem as if the shorter the sermons preached on it the better, both for the sermon and the hearers. It almost seems like spoiling the text to preach on it at all. Can a sermon make it any plainer than it is? Dean Swift's missionary sermon, if there must be one, should suffice, being short as it could well be, and long enough with *such* a text. This was his sermon: "If you trust the Banker, down with the dust." Still, that does not touch the question of system or method of giving—and all that is in the text. So observe two things here:

1. The *time* of giving to the Lord: "On the first day of the week"—on the Lord's Day. This sufficiently indicates, that giving is an act of worship. It is making an offering to God, with the hand, to accompany the heart and lips. Heart—lips—hand—and these three are one. They belong of necessity together, as three parts of one united act of worship. And as the Lord's Day is the day especially set apart for divine service, it is, therefore, *the* Day for giving the regular portion of our substance that we prayerfully, in the love of God, and in accordance with our best judgment as to amount, bring to the altar of the Lord.

2. "As God hath prospered him." What can be said in explanation of this? It explains itself. Yet, judging from actual facts, we might suppose it is understood by comparatively few, or else it is criminally unheeded.

Therefore, plain as this injunction of the apostle is, the attention of Christian people must not only be directed to it, but it must, it seems, be enlarged upon, and enforced by argument. And this we will endeavor to do, if God permit. K.

PAN-PRESBYTERIAN COUNCIL.

This Council will commence its sessions in this city on the 23d of September, and continue them until about the 3d of October. It will be made up of delegates from Churches whose creed is in harmony with the consensus of the Reformed confessions, and whose government is Presbyterial. Of course, there will be some latitude of view, and in the main the object will be to promote agreement upon fundamental principles of faith. Our own Church will be represented, and essays will be read by Drs. Thomas G. Apple and J. H. A. Bomberger. The subject of the former will, as we understand it, have reference to Historical and Christological Theology, and the latter will treat of Pastoral Work.

It appears, from a remark made to us the other day by Dr. Schaff, that through some misunderstanding, the delegation appointed by our Church is disproportionately large, and the ratio of representation will call for some reduction. The delegates will have to come to some agreement among themselves in regard to this.

The meeting will certainly be an interesting one. From an exchange, we learn that among the countries to be represented at the council will be the following:—India, by the Rev. Mr. Sheshadri; Africa, by Dr. Blyden, of Liberia; and Australia will send a delegation. Among others in attendance from Scotland will be Dr. Jeffrey, of Glasgow; Drs. Blaikie and Rainey, of Edinburgh; Dr. Watts comes from Belfast. The Earl of Kintore desires to come, but the state of his health will probably prevent his doing so. The Presbytertan Church in England will send Dr. Macleod, Professor W. Graham, D. D., and Rev. H. L. MacKenzie, who is also a missionary returning from China; Elders George B. Bruce, Thomas Matheson and George Lucau. Delegates are on their way here from New South Wales, Victoria, Tasmania, and New Zealand. From the Established Church of Scotland will come Dr. Robertson of New Grey Friars; Professors Flint, Mitchell, Charteris, and Dr. John Marshall Long. The United Presbyterians of Scotland send the following: The Moderator, Dr. Andrew Thomson, Dr. George Jeffrey, Principal Cairns, Dr. Hutton, Dr. James Wardrope, Rev. John McColl, Rev. John Stark, Rev. George Robson, William Gillies, Esq., R. T. Middleton, Esq., M. P., and David Corsar, Esq.

In addition to the above, Professor Pflenderer, of Wurtemberg, and Professor Krafft, of the University of Bonn, are coming, and probably Dr. Krummacher; also Dr. Oosterzee, of Antwerp.

COMMENCEMENT AT URSINUS COLLEGE.

The exercises connected with the Commencement at Ursinus College, located at Collegeville, Montgomery county, Pa., closed on Thursday, June 24, 1880. A Baccalaureate sermon was preached by the President, the Rev. Dr. Bomberger, on the previous Sunday evening. Business meetings of the Boards and Associations connected with the institution were held on Tuesday and Wednesday. On Wednesday evening, the Alumni address was delivered by the Rev. D. W. Ebbert, of Shippensburg, Pa., after the close of which, the re-union of the Alumni was held in Hobson's Hall.

The Commencement exercises proper were held in Trinity Christian Church, on Thursday morning, at which it was our privilege to be present. The graduating class was composed of six members. After prayer had been offered by the Rev. Dr. D. Van Horne, of Philadelphia, the salutatory was delivered by L. D. Bechtel, of Reading, Pa., taking for his subject the Latin motto: "*Dum vivimus vivamus.*" The speaker, in simplest terms, endeavored to set forth the great end of life. This was followed with a dissertation by L. H. Good, of Guthsville, Pa., entitled: "He who runs fast, cannot run well," in which he inculcated the necessity of observing due deliberation, in order to success in any calling in which men may be engaged. "The Want of our Age," was the subject of an oration by Alexander S. Keiser, of Lyons, Pa., in which, after enumerating the different classes of men which abound in our age, he insisted that the great want still was of men of strict integrity and indomitable energy. Then followed what was called a "Philosophic Oration," by J. F. Becker, of Catasauqua, Pa., which was anything but a philosophic oration, being an unblushing and unwarranted caricature of the character of one of the prominent Old Testament saints. The author received, as he merited, anything but a manifestation of approbation by the intelligent Christian audience present. A Scientific oration was delivered by Rufus J. Baney, of Meyerstown, Pa., which was followed with the valedictory, by J. Perry Beaver, Circleville, Ohio. The last two orations were commendable for their directness of thought and simplicity of style, such as, indeed, characterized all the performances. The whole exercises were interspersed with excellent instrumental music.

The degree of Bachelor of Arts was conferred on five members of the graduating class, and that of Bachelor of Science on R. F. Baney. The degree of A. M. in course was conferred on E. R. Casselberry, John Maybry, and J. Huston Bomberger; and the honorary degree of A. M., on the Rev. H. M. Kieffer, of Norristown, Pa., and Prof. Frank P. Matz, Bowden, Georgia, and that of D. D., on Rev. H. H. W. Hibschman, of Stone Church, Pa., and Rev. Jacob Dahlman, Philadelphia, Pa. The Fall term in the institution commences on the 30th of August, 1880.

SIXTEENTH ANNIVERSARY OF BETHANY ORPHANS' HOME.

We have received an invitation to attend the sixteenth anniversary of Bethany Orphans' Home, at Womelsdorf, Pa., on Thursday, July 22d. The ordinary daily excursion tickets will be issued from the principal stations of the Philadelphia and Reading Railroad. As heretofore, refreshments will be provided for friends at moderate rates. The anniversary should be well attended. Nothing helps so much to incite an interest in such institutions as to visit them.

ALLENTOWN FEMALE COLLEGE.

The eighth annual Commencement of this institution, located at Allentown, Pa., was held in the Academy of Music in that city, on Friday evening, June 25. It was an occasion of deep interest, not only to the teachers and students of the College, but also to the citizens of the place. A procession, composed of the Trustees, teachers and scholars, was formed at the College buildings, and headed by a band of Music, moved to the hall. It attracted much attention all along the route of the procession. On arriving at the hall, the approaches to it, as well as the entrances into it, were so densely thronged, that it was difficult even for those in the procession to reach the part of the building reserved for them. The crowd, both in and out of the building, was immense.

When all were seated that could be thus accommodated, the exercises were opened with prayer. Then followed in succession the salutatory, and the reading of the essays by the members of the graduating class, fourteen in number, closing with the conferring of the degrees, accompanied with a brief but appropriate address by the President, and closing with the valedictory. At the opening and at the close, as well as at intervals between the addresses, the audience was entertained with excellent music by the members of the class. The essays evinced commendable proficiency, and, in most cases, were well rendered. The valedictory especially was a gem in its line, doing credit to both scholar and teachers. The presents, with which the members of the graduating class were favored at the close of the exercises, were truly abundant.

The institution, we were pleased to learn, is in a healthy condition, and the prospects before it are quite encouraging. Rev. W. R. Hofford, the President of the institution, who had resigned his position, has been prevailed upon by the Trustees to remain in it, at least, for the incoming year. Seventy students have been connected with the several classes during the past year, and the prospects for an increase at the opening of the Fall Session, which takes place on Monday, September 5th, 1880, are full of encouragement.

The institution is presided over by an efficient corps of teachers, and its buildings are pleasantly located. It well deserves the most ample patronage, and should receive it from the citizens of the place, as well as from the friends of female education abroad. F.

ERRATA.

The clerk of the East Pennsylvania Classis made a mistake in adding some of his figures. The amount contributed for Benevolence should have been given as $2,948.00, instead of $1,338.00. In the acknowledgments for Foreign Missions, published in our issue of the 9th inst., the sum of $8.17 was omitted after the name of Rev. D. W. Gerhard, Vogansville. The interest on the deferred payments of the Washington church property will be at the rate of six per cent.

Communications.

COMMENCEMENT EXERCISES, MERCERSBURG COLLEGE.

The address before the Alumni was delivered on Tuesday evening, June 22d, by Rev. S. H. Isenberg, A. M., of McConnellstown, Huntingdon county, Pa. Subject: "*The Spirit of the Times.*"

Our own times, the speaker said, are but a link in the vast chain of ages, each of which has its origin in the past, and looks to the future for its development and purification from error. Expansion, development and catholicity mark this as an age of progress. This spirit has been caught by every department of human activity. *Science* is no longer the property of a few esoteric thinkers, shut up in monasteries and colleges. The initiated few have become an army. Workmen may now understand the principles that direct their labor. Utilitarianism has but too much ascendancy. But, while science would scrutinize the secrets of nature, in order to promote the welfare of the race, its lack of reverence tends to unbelief. *Literature* has made equal progress. All men now have access to the works of the greatest minds, though the benefits arising from the vast literary enterprises designed for this end are not fully enjoyed, by reason of the abundance of pernicious literature. The best genius of our day, especially in America, finds the highest beauty in common life and the feelings of universal nature. *Art* has not been far behind. Its enjoyment is diffused by means of the arts which reproduce the works of the masters; drawing is generally taught; and music will soon be as widely diffused here as it is in Germany.

Liberal education for the formation of a superior race, is favored by all but the despot. A government of, for and by the people is one of the greatest movements of the times. The intelligent part of the Russian nation cries out for reform. Nihilist placards distinctly declare that they prefer universal destruction to inaction. But, although absolute monarchs insist on crossing historical progress at right angles, an autocracy cannot long subsist beside liberal governments.

The spirit of popular institutions prevails. The mass of people are assuming the reins of government; with us it is still a question how far those principles may safely be carried.

Religion is essentially progressive. The conceptions of truth must vary from age to age. The battle will be to retain those beliefs which are necessary to salvation. We must not allow the Bible to be set aside, nor our schools to be Godless, but must make education the handmaid of Christianity.

Amidst the excitement of political and religious agitation, and the audacity of infidelity, it is the duty of the Alumni diligently to extend, according to their ability, the opportunities which they have enjoyed, and to direct their activities to the fulfilment of noble aims.

The Commencement took place on Wednesday evening. The degree of A. B. was conferred on Mr. H. H. Sangree, of Alexandria, Pa. His oration had for its theme, "*The World's Progress.*"

The contemplation of the remains of ancient nations shows that there is in the world an onward movement towards some great end; a movement undiscernible among the general confusions of any age. But the Spirit of God broods over chaos, and many of the greatest blessings have sprung from apparent confusions. The emancipation of the race proceeds with rapid strides, and Christianity leads the way. Impossible things are becoming possible; plagues and famines are disappearing. The richest counties were formerly those in which nature is most bountiful; now they are those in which man is most active. Each one, instead of mourning over the decay of past institutions, should do his share to help on the progress which will continue as long as our race exists. God will still overrule all things, till all men shall know Him as He is.

The Master's Oration was delivered by Mr. S. L. Whitmore, of Middlebrook, Va. "*The Object of Study.*" All systems of thought are now questioned—everything tested, even to the faith of ages. The critical restlessness of the day can only be controlled through the schools. They must give a clearly defined direction to study—its aim, to arrive at truth. This being the goal, the way is shortened.

The Truth makes men free—it alone gives significance to study. The utilitarian character of our aims is a great obstacle to the pursuit of truth. Schools are instituted to meet a demand, not for wisdom, but for position and influence, and three-years' graduates turned out from such institutions to lead modern life and thought. The intelligence is made for truth, and truth for the intelligence—why put asunder what God hath joined? The first thing is to be a *man;* the practical use of an education has nothing to do with development itself. Even in learning to teach the first thing is to obtain knowledge; methods will follow. Haste in study does violence to the moral nature. The age is not lazy or stupid, but much of its energy is wasted, because misdirected. To counteract the effects of evil literature, the teacher must be competent to direct the choice of the student, to watch for the pernicious, and label it "poison." If it is asked, "Where is safety?" Paine answers, in Reason, Ingersoll, in Free Thought, we, in Christianity. It is the greatest evil to be without Christian teaching; if this were appreciated, a Christian college could not be in extremities, while godless schools flourish. Let us have the truth, companionship with the wisest and best of the race—union with the Truth—study of the Word Incarnate, in whom all wisdom and power are complete.

Rev. Dr. Higbee's address was a plea for liberal culture, first on the lower ground of self-defence, from which he argued the interest which the State has in it; for a liberal culture—the "fair humanities,"—between the common schools and the university, at the important period of life from 14 to 21; a comparison of the irregularity and confusion of education in America with the systematic arrangement of lower schools, gymnasia and universities in Germany; a demonstration of the advantages of small schools, in which students can be immediately under the care of their professors, even those where it is impossible, from the great number of students, for them even to be acquainted with all; and finally, a plea for Mercersburg College, as a school suitable to hold the rank of the German gymnasium.

The degree of Master of Arts was conferred in course upon the class of '77, Messrs. M. L. Firor, E. George, W. L. Hammond, J. Henderson, G. W. Laucks, N. B. Scott and S. L. Whitmore; and the Rev. M. H. Sangree, of Alexandria, Pa.

The religious services were conducted by Rev. D. Y. Heisler, of Easton, Pa. The College Orchestra furnished the music, both on Tuesday and Wednesday evenings, and although it has not been long organized, added much to the pleasure of the occasion. The decorations, flowers and evergreens in festoons and mottoes were in fine taste.

Much as Mercersburg College has suffered, and is still suffering, from pecuniary embarrassment, there is yet hope for its continued and useful existence. This, however, depends on the Church, and especially on the Synod of the Potomac, under whose care and control the College is placed. The endowment of the institution and its success are felt to rest most largely in the hands of the ministry of the Synod, and its future will be as their desire for its continuance may make itself apparent in action. In spite of all its difficulties, its debts have been diminished, until they are less than its insurance. Only a bat-like policy would abandon its handsome and convenient property, so healthful, so favorable to study in all its surroundings, and its sacred associations, entwined as they are with the history of our Church.

We, therefore, applaud the action of the Board of Regents in resolving that the College shall be continued. The entire faculty has been re-elected, and agents will be sent out to receive subscriptions towards its endowment. May God prosper the scheme to His glory and to the good of the Church! R. H. S.

DEDICATION IN IOWA.

Some time ago we received a note from Rev. C. Cort, stating that there would be a church dedication at Leighton, Mahaska county, Iowa, on June 6th, and that he desired our presence on that occasion. Accordingly, we took our departure on Wednesday, June 2d, going by the way of the Burlington, Cedar Rapids and Northern Railroad to Columbus Junction, where we met Bro. Cort. The next day we went by rail to Leighton, some eighty miles west of Columbus Junction. The readers of the MESSENGER must remember, that up to last December there was no preaching by a Reformed pastor at this place. Some five years ago a brother, now in the East, was sent there, but a few weeks found him back in Pennsylvania again. But it was known to the brethren of Iowa Classis that there were some substantial members of the Reformed Church at that place. Rev. C. Cort visited them in December last. The love for the Reformed Church was enkindled anew in the hearts of these good people. Arrangements were made at once to have Bro. Cort give them one-fourth of his time. The Columbus City charge, which is served by Bro. Cort, consented to this arrangement. He, therefore, began to preach for them regularly, and also on the same trip preached for the brethren at Greencastle, in Jasper county. In March last it was thought best to make efforts to have a house of worship of their own, though the Presbyterian brethren kindly permitted them to worship in their house.

Some years ago the Baptist brethren built a church here, but the members being few and scattered, they afterwards ceased to have services. A storm on July 4th, 1876, also damaged the building considerably. This building was offered for a very reasonable sum. Finding, on examination, that it could be repaired, the brethren, with Bro. Cort, determined to purchase it. The money was at once paid down for the building. The repairs began at once. An addition, or rather an alcove, of eight feet was added. It was plastered anew, blinds were put on, the pews were reconstructed, the house was thoroughly painted, inside and outside, and in short, the house so completely repaired, that it is in all respects as good as new. As regards the furnishing, that is complete in almost every particular. There are carpets in the aisles and about the pulpit and chancel. Chandeliers of a good quality give excellent light. These were a gift from the good people of Hagerstown, Md. A fine walnut pulpit, of approved pattern, occupies a place in the alcove, as does also a good Mason and Hamlin organ. In fact, the whole church is complete in every way.

The cost of this neat little church is about $800. Of course the building was bought for much less than its actual worth, which now gives the brethren a very cheap house of worship. The property, including the two lots, is worth at least $500. This shows what can be done when brethren are in earnest. It shows also what might be done in many places in Iowa if men and means were at hand. Here, in the short space of six months, a field has been opened up, which, in connection with the point in Jasper county, can sustain a young man as pastor. Much credit is due, as regards the building of this church, to Elder Griffee, Deacon Biegel and the brethren Walker, Norris and Munterdam. Special thanks are due to the faithful old missionary, Bro. Peter Blautz. To him more than any other man is due the financial success of the enterprise. Indeed, all did well, among whom must not be forgotten the ever-faithful women. Those who are usually counted "outsiders" vied with the members in the good work. And what think many of you older congregations when we tell you that this little flock of fourteen, with the outsiders, at once subscribed $230 to the minister's salary? Bravely done, say we. May God send forth many missionaries to take points like this. We also heartily congratulate Bro. Cort on the success of this worthy enterprise. D. S. F.

ANNIVERSARY OF BETHANY ORPHANS' HOME, WOMELSDORF, PA.

The Sixteenth anniversary of Bethany Orphans' Home at Womelsdorf, Pa., will be held on Thursday, July 22d. The usual excursion tickets will be issued at the principal railroad stations. As heretofore, refreshments will be provided for the visiting friends at moderate rates.

This anniversary annually becomes more attractive to the people of the Reformed Church. It happens in mid summer, when a day spent among the mountains is a great pleasure to the people in the city and in the country. The quiet, cooling shade and the refreshing water of our noted Mountain Spring, revive the body and the spirit; there is a blessed inspiration in such a service of the fatherless. To join in the worship of a congregation of orphans; to hear them praise the orphans' God; moisten eyes unused to tears, and soften the hardest hearts. Every year visitors say "God willing, I shall come again next year." A year ago many said "The next year I will bring others with me."

Apart from the benefit accruing to the cause of the fatherless, the Home gives its guests more in the form of spiritual quickening than it receives. We invite all to partake of this feast; to join us around our table in the mountain.

D. B. ALBRIGHT, Sup.

ANOTHER DEDICATION IN IOWA.

It was recently announced in THE MESSENGER that two Reformed churches would be dedicated in Iowa on the first Sunday in June. Brother Fouse has reported concerning one of these dedications. The other was postponed a week by pastor J. A. Smith of Anamosa. This enabled us to be present at both, although a hundred and fifty miles apart. On the second Sunday in June, the new Reformed church at Amber, a new town on the Midland Railroad, in Jones Co., Iowa, was set apart to the worship of Almighty God with appropriate services

Rev. D. S. Fouse preached on Saturday evening, and Rev. C. Cort preached the dedicatory sermon on Sunday morning. Rev. J. F. Graf of Monticello, Iowa, preached a sermon in the German language at 3 P. M., and Rev. Cort preached again Sunday evening. The various services were well attended, notwithstanding unfavorable and threatening weather.

A large number of persons could not gain admittance Sunday forenoon. Brother Smith and his little flock of a dozen members at Amber have wrought a good work in the section of this new Reformed church. It is an honor and an ornament to the town and region round about. "Beautiful for situation on the sides of the North" is the site on which the church has been erected. A neat and substantial Gothic structure crowns a picturesque summit, which commands a lovely and extensive view of forest, a hill and dale on every side. The arched ceiling and stained glass in the Gothic windows set off the structure in fine style. The building is twenty two feet wide by forty feet long with an eight foot extension for tower and belfry. And, by the way, some liberal hearted lover of Zion down East ought to furnish these Amber people with a suitable bell to send forth its mellow notes, inviting worshipers to the Lord's house. The majority of the members hail from near Allentown, Pa. This structure, so neat and chaste in all its appointments, was erected at a cost of about eight hundred dollars. Ordinarily such a building costs twice that sum. But Brother Smith, like the great Master, has, in times past, worked at the carpenter trade. For weeks he toiled with plane and hammer, chisel and square in the erection of this church at Amber. For all this toil and self-sacrificing devotion, he deserves the grateful thanks of the little flock which he serves as pastor, and also the thanks of the entire community, whose material as well as spiritual interests will be promoted by this praiseworthy enterprise

"A debt of $150 still remained to be provided for on dedication day. One half of this amount was secured in cash and reliable pledges; the balance was assumed by the pastor and Elder Wise.

A chandelier in good condition, with six lamps, was presented for the use of the church by the Reformed congregation at Butler, Pa The Lisbon choir was on hand to give interest to the important occasion, and their services were highly appreciated.

Leading citizens of the community aided our people in entertaining the visitors from abroad in sumptuous style.

We shall cherish pleasant remembrances of the hospitality of Morrison's, Ramsey's Wise's and Hines', which we were privileged to enjoy during our brief sojourn. The Lord bless them all abundantly, and replenish them with the gifts of His heavenly grace. Many such churches might be erected at new and important railroad points in Iowa, and throughout the great West, had we the right kind of Reformed missionary management. The General Board of Missions is the proper organization to accomplish this great work, and we trust that it will awake to a sense of its great responsibility and set about the vigorous discharge of its bounden duty as enjoined in the Constitution of the Church. A good exploring missionary or Superintendent of Missions is much needed in this western land. A word to the wise, etc. C.

CLARION CLASSIS.

Clarion Classis convened in annual session June 3d, at 7½ o'clock, P. M., in Trinity church, Paradise charge, Clearfield county, Pa. The opening sermon was preached by the retiring President, Rev. A. K. Kline, from 2 Peter, 1 chap. 2 v. After the organization, Rev. M. H. Dieffenderfer was elected President and Rev. G. A. Whitmore, Cor. Secretary. Rev. D. S. Dieffenbacher was re-elected Treasurer and is Stated Clerk.

The attendance at Classis was good; every minister (numbering fourteen) was present, and representative elders from all the charges with one exception.

Rev. J. F. Wiant was received from Lancaster Classis, Eastern Synod, and a committee appointed to install him pastor of the Beaver charge. At the request of the Rev. W. C. Houpt, the pastoral relation of Tylersburg mission and himself was dissolved, owing largely to bodily affliction. The Zion's Valley mission, ceded to Classis some years ago, was, at the request of the mission, re-ceded to this Classis, which was accepted; and the pastor of South Bend charge appointed the supply for one year. The Bartholomew congregation detached at the last annual meeting of Classis from the Tylersburg mission, was re-united with the other two congregations, the mission to be known hereafter as the Tionesta mission; and a committee appointed to secure a pastor as soon as possible; and a request to the Board of Missions of the Pittsburgh Synod for an appropriation of $250.

The item on page 70, Minutes of General Synod, was adopted in reference to the basis of representation.

A communication was read and received from the beneficiary student of this Classis, Mr. Lewis Reiter, a student of F. & M. College, and the Board of Beneficiary Education was requested to continue the appropriation in accordance with the late action of Synod.

In regard to the Emlenton mission, the following resolution was unanimously passed.

Resolved, That it is the sense of this Classis, that the appropriation to the Emlenton missionary of said mission date from the time he commenced his labors in the mission, *i. e.* Nov. 9th, 1879, and that the Stated Clerk be instructed to notify the Board of Missions of Pittsburgh Synod of this action; and that the Treasurer of Clarion Classis is hereby instructed to pay the sum of $34 70 to the missionary for services from Nov. 9th, 1879, to January 1st, 1880, and that the receipt from missionary be sent to the Treasurer of the Pittsburgh Synod.

The holy communion of the Lord's Supper was observed by all the members of Classis on Sunday morning; and all the appointments of the Committee on Religious Services were complied with by the brethren who were assigned to this duty.

A report of the Treasurer was read, and a committee appointed to audit the same, which was found correct. A statement is here given:

Amount on hand June 9th, 1879,	$284.51	
Amount received from June 9, 1879, to June 7, 1880,	1,276.09	$1,561.50
Amount disbursed from June 9, 1879, to June 7, 1880,	1,028 35	
Amount in bank, $29 14; cash paid in at Classis, $504.01.	533.15	1,561.50

A mission point eight miles from the place of meeting, was brought to the attention of Classis and provision made for the same.

Resolved, That the pastor and consistory of the Trinity Reformed church at Tionesta be directed to do all in their power to effect a speedy organization of a Reformed interest at Du Bois, and, if the way is open, to do so as permission is hereby given.

The death of the oldest brother in Classis, Rev. H. Hoffman, deceased, occasioned the adoption of the paper here given:

WHEREAS, God, in His all-wise providence, has removed our beloved Brother, Rev. Henry Hoffman, from the Church militant to the Church triumphant during the past year;

Therefore, *Resolved*, That whilst we bow in humble submission to the will of our Heavenly Father, and know that our loss is our brother's eternal gain, we cannot but feel that we have lost an earnest fellow-laborer and a genial Christian friend and brother.

Resolved, That we deeply sympathize with his bereaved family, and commend them to our blessed Saviour, who alone is the true source of consolation.

A Standing Committee on Missions was appointed, consisting of Revs. A. K. Kline, R. C. Bowling, John Wolbach and J. B. Thompson.

The delegates to the next General Synod were elected, and are as follows:

Revs. J. B. Thompson and D. S. Dieffenbacher, *primarii:* M. H. Dieffenderfer and T. R. Dietz, *secundi.*

Elders, Jacob Barnhart and Henry Aurand, *primarii;* William Eisenhart and Peter Schreckengost, *secundi.*

A vote of thanks was passed for the kind and hospitable entertainment of Classis, and the pastor requested to read the same from his pulpit.

The place of the next annual meeting is St. Thomas' church, Plumb Creek charge, Armstrong county, on June the 9th, 1881, at 7½ P. M.

On motion, Classis adjourned to meet in Rimersburg, Clarion county, on the last Wednesday in August, at 2 o'clock, P. M.

STATED CLERK.

Statistical Summary.

Members, 2,505; Unconfirmed, 1,979; Baptisms, Adults, 16; Infants, 215; Confirmed, 87; Certificate, 70; Communicants, 2,375; Dismissed, 27; Erasure of Names, 39; Deaths, 60; Sunday Schools, 26; S. S. Scholars, 1,785; Students for the Ministry, 2; Benevolent Contributions, $1,654.00; Congregational Purposes, $8,638.00.

NINTH ANNUAL MEETING OF SOMERSET CLASSIS.

This Classis held its annual sessions in the Beam church, Somerset county, Pa., from June 2d, at 7½ P. M., to June 7th, 10½ A. M.

The opening sermon was preached by Rev. S. R. Bridenbaugh, the out-going President, from Matth. xxviii. 19, "Go ye, therefore, and teach all nations."

Rev. J. Ruhl was elected President by acclamation; Rev. S. R. Bridenbaugh, Treasurer; Rev. J. S. Wagner, Cor. Sec., and H. F. Keener is Stated Clerk.

All the pastors, except Rev. C. U. Heilman, were in attendance, and *nine* elders represented all the charges except two.

Licentiate W. W. Deatrick was received on credentials from Mercersburg Classis; his call to the Centreville charge was confirmed, and Revs. H. F. Keener, Bridenbaugh and Steckel appointed to ordain and install him.

Licentiate H. E. Cook, of Maryland Classis, at present assisting Rev. C. U. Heilman, was also present.

Parochial reports consumed the greater part of Thursday's sessions.

Rev. W. H. Bates referred his resignation of Beam charge to the Classis. It was accepted by the Classis, and his pastoral relation dissolved to take effect on the 1st of August next. By that time he takes charge of the Johnstown mission.

It was resolved by the Classis to devote $250 of the proposed thank-offering to the cause of Home Missions within our bounds. Rev. L. D. Steckel, in order to give more service to the Meyersdale church, asked for an assistant to labor in his charge and at other points adjacent, and his request was granted.

Rev. L. D. Steckel, who had been appointed to write a treatise on the *Office and Duties of Deacons*, reported his work done. It was read before the Classis, approved as a work of merit, and he asked to prepare it for publication and publish it in tract form, Classis obligating itself to promote its circulation. This work will be a great help to deacons in the performance of their duties, as it goes into details, showing them how to go about it. All deacons should have it, and elders too.

Divine services were held every evening during the sessions. These were well attended. The business sessions of Classis were also well attended. The attendance was specially large on Sunday, necessitating the holding of services in the grove near by to accommodate the people. The cause of Missions was presented on Sunday evening by four speakers in the German and English tongues.

The call from the Board of Missions of the General Synod for a special thank-offering for Home Missions was endorsed, and all our pastors instructed to canvass their charges for this purpose. Revs. Bridenbaugh and Wagner have already attended to this duty in part with commendable success.

The Committee on Sunday Schools was continued and instructed to make arrangements for a Classical S. S. Convention. Congregations desiring the Convention to meet with them will please send in requests to the chairman, Rev. H. F. Keener, Berlin, Pa., at once.

Temperance.

Resolved, That it is the earnest conviction of this Classis, that the habitual use of intoxicating drinks is a sin against God and man, damning to the soul; and further, it is the conviction of this Classis, that no church member should engage in the traffic or encourage others to do so by signing petitions for license.

This puts the Classis on record on this subject clearly and fully, and it is to be hoped that "*all the people will say amen.*"

The members of the Classis were royally entertained by the people of Beam church. On Saturday the dinner took the form of a basket pic-nic in the grove near by, which seemed to be enjoyed by all.

A record of thanks for all this was read.

The Somerset and Beam charges will become vacant by the 1st of August next. The former is already vacant. Revs. Keener, Bridenbaugh and Wagner are the committee of supply.

The Classis determined to meet in annual sessions in Berlin, Somerset county, Pa., June 8th, A. D. 1881, at 7½ o'clock, P. M.

Statistics.

Ministers, 10; Charges, 11; Churches, 32; Members, 2,646; Unconfirmed Members, 1,820; Baptisms, Infants, 290; Adults, 37; Confirmations, 206; By Letter and Renewal, 36; Communed, 2 409; Dismissed, 55; Erasure of Names, 8; Deaths, 66; Sunday Schools, 28; S. S. Scholars, 1 833; Students for Ministry, 4; Benevolent Contributions, $1,599 91; Congregational Purposes, $9 813.34.

CLERK.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The present post-office address of the Rev. L. C. Edmonds is Beaver Spring, Snyder Co., Pa. He is again ministering to the spiritual wants of the same people, whom he served as pastor several years ago.

As announced a few weeks ago, the post-office address of the Rev. C. H. Mutchler, who is laboring in Florida as a missionary, is Bronson, Levy Co., Florida. In a note just received from him, he informs us, that he has commenced a mission at Bronson, and has now three preaching points, with increasing audiences, and has formed a class of catechumens including seven persons, which is still growing in numbers. He receives no aid from the Board of Missions, and as a consequence, his family are suffering for the want of some of the necessaries of life. Any gifts, therefore, that may be forwarded by any persons friendly to his enterprise, either to his address, or for his use, to the address of C. Hafle, Bronson, Levy Co., Florida, will be most thankfully received.

The Spring communions in the Overton Mission, Bradford Co., Pa., Rev. P. S. Kohler, pastor, were closed on Whitsunday. The communions were larger than on any former occasion. Fifteen persons were added to the church by confirmation, increasing the number of additions during the past nine months to sixty-five. The membership of the charge now numbers one hundred and sixty-nine. A congregation was organized at Dushore last Spring, which the East Susquehanna Classis, at its late annual meeting, attached to the Overton Mission. The prospects of the mission are encouraging.

The sacrament of the Lord's Supper was administered to the German portion of the church at Allentown, Pa., of which the Rev. A. J. G. Dubbs is pastor, on the 20th of June. The communicants numbered about two hundred, and twenty persons were added to the church by certificate and renewed profession. The contributions for benevolence amounted to $17.

PITTSBURGH SYNOD.

As announced a few weeks ago, the Rev. J. M. Souder, has accepted a call from the mission at New Castle, Lawrence Co., Pa. He was installed as pastor of the mission on the 13th of June by a committee of the Allegheny Classis. Rev. T. F. Stauffer preached the sermon, and the liturgical services were conducted by the Rev. F. A. Edmonds, who also preached in the evening. The field is a promising one, and there is every reason to believe that the mission will be a success. F.

Rev. John W. Pontious added during the Spring communion fifteen. They were attended with more than ordinary interest.

The St. Mark's Missionary Society of East Fairfield, which was organized the 23d of June, 1878, and was the first in the Classis, has now reports of one hundred members, and is doing a good work. F.

AID FOR THE JAPANESE STUDENTS.

Since the last acknowledgment in the MESSENGER there have been received:

From Rev. F. Fox,	$14 00
Mrs. Anna M. K. Snyder, Manordale, Westmoreland county, Pa.,	5.00
Dr. J. W. Nevin and Mrs. Dr. Nevin, $25 each,	50.00
Mrs. Charlotte Hoover, Emmittsburg, Md.,	1 00
Mr. Wm. Savidge, Turbutville, Pa.,	2 00

Thanks are hereby tendered to the kind friends who have thus far rendered assistance. As Mr. Yamanaka is dependent not only for tuition and boarding, but also for clothing, upon his Christian friends in this western world, he will need more for the current year than has thus far been received, and we, therefore, respectfully solicit any additional help that may be tendered. If any have contributions to send, let them please send them to Dr. Thos. G. Apple as soon as possible. He is chairman of the committee appointed by the faculty of the college for this purpose. A careful account is kept by that committee of all the receipts and disbursements.

T. G. A.

Married.

On 18th of May, by Rev. J. F. DeLong, at Bellefonte, Rev. Franklin Wetzel to Miss Ellen Yearick, both of Bellefonte, Pa.

At the pastor's residence, June 12th, by Rev. G. W. Roth, Mr. Clayton K. Fox, to Miss Ellen S. Gordon, both of Tinicum, Bucks Co., Pa.

On Wednesday evening, June 16th, 1880, by the Rev. S. R. Bridenbaugh, in the Reformed Church of Berlin, Pa., Mr. Michael L. Direly of Salisbury, Pa., to Miss Lizzie Musser of Berlin, Pa.

At the residence of Rev. Sam'l Kuhn in Hummelstown, Pa, on the 22d inst., by Rev. Al. R. Thompson, Mr. Jacob Balthaser to Miss Lizzie Mellhenny, both of Linglestown, Dauphin Co., Pa.

On the evening of June 16th, 1880, at the home of the bride's parents, by Rev. J. Calvin Leinbach, William Howe Crane, Esq., of Jersey City, to Miss Cornelia Zearfoss of Hunterdon Co., New Jersey.

On the 19th inst., by Rev. Geo. A. Whitmore of Dayton, Pa., at the residence of the bride's father, Reuben Hoffman, Esq., Mr. Robert W. Kerr to Miss Ida H. Hoffman, all of Eddyville, Armstrong Co., Pa.

Obituaries.

Fell asleep in Jesus Christ, at her home, near Mechanicsburg, Pa., on the Lord's day evening, June the 13th, *Mrs. Rachel*, beloved wife of Mr. George Winemiller, aged 65 years, 8 months and 17 days.

Baptized in her infancy, the deceased was early prepared and received into full communion in the Reformed church at Dover, Pa., under the ministry of the Rev. Daniel Ziegler, D. D., of sainted memory. In all the relations of life, she was the same modest, earnest, faithful Christian lady. Retiring in her disposition, Mrs. Winemiller had little to say—there was no display of words, but she could always be relied upon to do her part, and do it well. In her life the native modesty and nobility of woman was made strong and lovely by the grace of our Lord Jesus Christ. With her Christianity was not a mere outward wrapping to put off and on at pleasure, but it was *life*, running through and regulating all her actions.

Her last illness was long and painful yet she bore it in the spirit of saintly meekness and patience. She regarded the severe pains, which sometimes thrilled her fast decaying body, as so many *messengers* from God, to admonish her of the near approach of the "last enemy," and when he finally came, she was *ready* to meet him—in a moment the silver cord was loosed, and the burdened spirit was free to enter "the many-mansioned home" beyond the stars. Weep not:—

"Ye faithful, loving-hearted,
Who bowed together at the Saviour's feet;
One faith, one *hope* ye had, who now are parted;
And ye shall meet

To part no more.
Oh, glorious reality
Of *faith* and *hope*
When life's few years are o'er,
Your spirits clothed with immortality,
To part no more."

Her funeral was largely attended from St. Paul's Church. *Requiescat in pace.* DELTA.

DIED.—On the 20th inst, at Clintondale, Clinton Co., Pa., Mr. Jacob Von Nieda, aged 64 years, 11 months, and 9 days.

The deceased was a consistent, faithful and exemplary member of the Mount Bethel Reformed congregation, Nitttany Valley charge. He had served the congregation for many years in the capacity of Elder. He always took a deep interest in the welfare of the Church, and kept himself posted in Church matters. In his death we sustain a heavy loss, but we have good reason to believe that "our loss is his eternal gain." H.

LETTER LIST.

Apple, Rev T G, Apple, Rev J H, Artz, D E, Albright, J B.

Boush, C M, Bachman, P S, Brendle, Rev D F, Binkley, H K, (3), Beck, M L & W H, Bowling, Rev R C.

Cort, Rev C, Culver, Mrs A L.

Dickey, E, Dubbs, Rev A J G, Dotterer, J, Dietz, Rev T R, Donat, Rev W, Dieffenbach, F, Daniel, Rev H Deatrick, S, Derr, Rev T.

Erdly, M T, Edmonds, Rev L C, Evans, Rev J M, Eckert, M A.

Fisher, J B, (3), Fisher, D D, Fogel, S C, Freet, G L.

German, E S & Sons, Griffith, Rev E V, Griffith, G W, Gerhard, Rev C S, (2).

Heilman Rev C U, Hoffman, J M, Heller, R A J, (2), Hawley, J G, Heilman, Dr S P, Hartzell, Rev G P, Heilman, Rev U H, Houtz, Rev A, Hiester, Rev J E, (2), Huber, Rev T A, Hendricks, S J, Hassler, Rev J.

Kohler, Rev P S, (3), Keen, D J, (2), Kurtz, Rev J C J, Keener, Rev H F, Kershner, Rev L M, Kerschner, Rev J B, Keller, Rev J A, Knappenberger, S.

Leme, Rev H, Landis, Rev W M, Long, Rev H F, Lindaman, Rev F S, Lichliter, Rev W F.

Meckley, Rev J, (2), Mutchler, Rev C, McKinney, J, Miller, Marsh, J D, McKeehan, F M.

Reber, Rev J A, Rese, A, Reiter & Shearer, Riegel, I T, Rader, J, Russell, Rev G B, D D.

Shirey, S, Smith, W A, Stamp, Rev T W, Stem, Rev T O, Schnader, D B, (2), Schrock, J M, Shuey, Rev D B.

Trexler, P M.

Vogt, Rev J.

Whitmore, Rev D M, White, J P, Whitmore, Rev G A, Wiant, Rev J, Whitmer, Rev A C, Wolfeslagel, E G, Welker, Rev H J.

Yearick, B, Yockey, I H.

Zartman, S K.

Youth's Department.

GOD AND HIS FLOWERS.

The flowers of many climates
That bloom all seasons through,
Met in a stately garden,
Bright with the morning dew.

For praise and loving worship,
The Lord they came to meet;
Her box of precious ointment
The Rose broke at His feet.

The Passion-Flower His symbols
Wore fondly on her breast;
She spoke of self-denial
As what might please Him best.

The Morning-Glories fragile,
Like infants soon to go,
Had dainty toy-like trumpets
And praised the Master so.

"His word is like to honey,"
The Clover testified,
And all who trust Thy promise
Shall in Thy love abide.

The Lilies said, "Oh trust Him!
We neither toil nor spin,
And yet His house of beauty
See how we enter in!"

The King-Cup and her kindred
Said, "Let us all be glad;
Of His redundant sunshine
Behold how we are clad."

"And let us follow Jesus,"
The Star of Bethlehem said;
And all the band of flowers
Bent down with reverent head.

The glad Sunflower answered,
And little Daisies bright,
And all the cousin Asters,
"We follow toward the light!"

"We praise Him for His mountains,"
The Alpine Roses cried:
"We bless Him for the valleys,"
The Violets replied.

"We praise Him," said the Air-plant,
"For breath we never lack;"
"And for the rocks we praise Him,"
The Lichens answered back.

"We praise God for the waters,"
The gray Sea-Mosses sighed;
And all His baptized Lilies
"Amen! Amen!" replied.

"And now for the green, cool woodlands,
We praise and thanks return,"
Said Kalmias and Azaleas,
And graceful Feathery Fern.

"And for the wealth of gardens
And all the gard'ner thinks,"
Said Roses and Camellias,
And all the sweet-breathed Pinks.

"Hosannah in the highest!"
The Baby-Blues sang;
And little trembling Harebells
With softest music rang.

"The winter hath been bitter;
The sunshine follows storm;
Thanks for His loving-kindness,
The Earth's great heart is warm"—

So said the Pilgrim Mayflower
That cometh after snow,
The humblest and the sweetest
Of all the flowers that blow.

"Thank God for every weather,
The sunshine and the wet,"
Spoke out the cheerful Pansies,
And darling Mignonette.

And then the sun descended,
The heavens were all aglow;
The little Morning-Glories
Had faded long ago;

And now the bright Day-Lilies
Their love watch ceased to keep—
"He giveth," said the Poppies,
"To His beloved sleep."

The gray of evening deepened,
The soft wind stirred the corn,
When sudden in the garden
Another flower was born.

It was the Evening-Primrose,
Her sisters followed fast;
With perfumed lips they whispered,
"Thank God for night at last."

—*Exchange.*

For The Messenger.

THE LITTLE PEOPLE AT WILLOW BROOK.

It was not so nice in the city as in the country, for the Spring had come, and so *somebody* thought she would go where the birds sang early in the morning, and where the blossoms were hanging on the trees; for in town there was only the milkman's bell in the morning early, and that was not half so nice as seeing a dairy, and although there were rows upon rows of blackberry vines and forget-me-nots and rosebuds in the milliner's window, yet they did not smell at all; so somebody heard something calling and calling her so, that she went right out to see what was going on along the roadside and in the woods and meadows, and liked it so well she thought she would stop a long while. She had no home of her own, so one place was the same as another, just so people let her come and be quiet. She did not know what a surprise was planned for her by *Some One* who takes notice when a young sparrow falls from its nest in the high branches, before its wings are strong enough to fly. She was only thinking as she went up the long avenue towards the large, white house, how much alone she would be again in a new place, and how she would read and rest and lie under the trees and think. She was very lonely; those she loved best were far away, and she could not help feeling sad nearly all the time. Now was it not a good thing that just when she felt this very way there was something waiting for her she did not expect and was glad to have?

The apple blossoms were all off the trees, and the nests were builded, and in many the speckled eggs were lying in soft feathers under the mother-bird's warm wings. There never were so many larks anywhere as at Willow Brook. All kinds of birds built in the pines and cedars, in the lindens and paradise trees, in the apple and pear trees, and where the branch crossed the meadow there were a whole city full of birds in the willows. There were orioles and sparrows and blackbirds in the trees about the lawn; but the thrushes and robins liked it best away down the avenue that ran near the woods where the owls and wild birds roosted; and the birds sang and called to each other, and quarrelled and flew about feeding their young, until you thought they owned the whole place. And so they did—no one was allowed to shoot or even disturb a bird anywhere near, the whole year round, and as it was a great big shady place and there were cherries about, they kept coming more and more every year to where they had such a good time. Why you could not lift your eyes without seeing gay wings and breasts, and black wings and blue darting like painted arrows into the trees until it seemed like a whole bright sunset had broken to pieces up there in the sky, and was dropping down.

But *birds* were not the surprise to somebody, it was something else. The next morning when she came down on the great, broad veranda that reached from one side of the house to the other, and was standing by one of the white pillars looking out on the lawn so fresh and smiling, and the garden full of lilies of the valley and pinks, and thinking how much sweeter than any flower in the world was that lily with its dark, kind leaf, a great big pair of blue eyes came from somewhere and lit up a little face that turned up nose and all towards her, and a cheery voice said, "dood morning!"

"Why, you are *little wide awake*, I'm sure," somebody said, gathering up a little body about as fat as a spring chicken: "My name's *Mamie*, what you call me 'at for?"

Now Mamie was not so very little, but she was the youngest and so the baby of the family; and then came a little girl named Dora, Mamie's sister, with a serious pair of eyes, blue, too, as you ever saw, and a delicate face and grave voice that always sounded as though it came from way over there where the dreams all come from. Dora gave a polite little "Good morning" and looked, and then looked away, as shy as the rabbits springing away from the walks. Dora is just eleven, and Mamie nine, and in a few minutes, Hattie, who is thirteen, came out in a fresh morning dress, with her hair plaited down her back and tied with a ribbon. Hattie's eyes are blue, too, open like "wide-awake," and closed like Dora's, and that is because she opens and shuts her eye-lids when she talks; sometimes very slowly and softly, and then very quick, it depends on the way she feels. She does not know they are that way—it's the way they came into her face when she was a baby, and they have kept it up ever since. But before somebody could think of all this, the breakfast-bell rang and she was led into the dining-room. If it was pretty outside, it was tempting within: there were bronze warriors on the mantel, and marble maidens on the cabinet, and such flowers on the nice breakfast table. Crystals filled with spring flowers stood in among glass pitchers of cool, yellow cream, and rich milk and hot brown muffins, rolls and corn bread; and fricasseed chicken and crabs, and nice omelettes and everything so well cooked by Mary, a real old Maryland cook who understands just how things ought to be. And opposite somebody, sat a little bit of a girl with light brown hair full of long curls, and mouth like a tight red rose-bud and eyes that were very shiny. She was just like a little lady, and handled her fork and spoon so beautifully that you just knew she was a little lady all through and through, for she was, besides, too well-bred to talk at table when there were grown people, if she was only two years old. Now she was Florrie, who, with her sister Alice and brother Harry came with their mamma to stay a while at Willow Brook.

Alice had such an astonished pair of brown eyes that looked straight at you when she spoke, and she was so gentle to her little sister who was so tiny she needed a good deal of care, and as for Harry, he had eyes that asked a question of somebody, all at once, all over his whole face, and it said as plain as words, "I am too polite to ask questions, but I wonder where you came from and how long you'll stay—I wish I knew."

Now there was somebody's surprise all together, and she did not know it yet, and it had a number for its name, and its number was six—who can guess?

After breakfast, about two minutes, somebody was going down the avenue with the whole little party who took charge of her from that minute, in her arms the little Florrie who said her name was "mamma's baby," so everybody called her baby." When they reached the branch, the children all agreed that somebody's name was to be henceforth *the Queen*, so the thing was all settled that very morning, and it is about the queen's party of little people that you are to hear. But you must wait until somebody can find time and room for more.

THE ALPINE HORN.

The Alpine horn is an instrument made of the bark of a cherry tree, and like a speaking trumpet, is used to convey sounds to a great distance. When the last rays of the sun gild the summits of the Alps, the shepherd who inhabits the highest peaks of these mountains takes his horn, and cries in a loud voice "Praised be the Lord." As soon as the neighbor shepherds hear him they leave their huts and repeat these words. The sounds are prolonged many minutes, while the echoes of the rocks repeat the name of God. Imagination cannot picture anything more solemn or more sublime than such a scene. During the silence that succeeds, the shepherds bend their knees and pray in the open air, then repair to their huts to rest. The sunlight gilding the tops of these stupendous mountains, upon which the vault of heaven seems to rest, the magnificent scenery around, and the voices of the shepherds sounding from rock to rock the praise of the Almighty fill the mind of the traveler with enthusiasm and awe.

HOW THE CHAMELEON CHANGES ITS COLOR AND SHAPE.

Dr. Bacheler, of Midnapore, India, has been keeping a family of chameleons and watching their circuitous habits. The chameleon does not change its color always to match its surroundings, but its power to hide itself by a change of form, is no less wonderful. In a normal state of rest the color is a light pea-green, at times blending with yellow. The least excitement causes transverse stripes to appear, running across the back and nearly encircling the body. These stripes occupy about the same amount of space as the groundwork, and are most susceptible to change of color. At first they become deeply green, and if the excitement continues, gradually change to black. When placed upon a tree, the groundwork becomes a deep green, and the stripes a deeper green or black, and so long as they remain on the trees the color does not change Placed on the scarlet leaves of the dracæna and among the red flowers of the acacia, no change was observed. But its changes of shape are still more remarkable. Sometimes it assumes the form of a disconsolate mouse sitting in a corner; again, with back curved and tail erect, it resembles a crouching lion, which no doubt gave origin to its name, chameleon, or ground lion. By inflating its sides it flattens its belly, and viewed from below, it takes the form of an ovate leaf. The tail is the petiole, while a white serrated line, which runs from nose to tip of tail over the belly, becomes the leaf's mid-rib. Still again throwing out the air, it draws in its sides, and at the same time expands itself upward and downwards until it becomes as thin as a knife, and then viewed from the side it has the form of an ovate leaf which lacks a mid-rib, but the serrated line of the belly and the serrated back simulate the serrated edges of a leaf. When thus expanded it has also the power to sway itself so as to present an edge to the observer, thus greatly adding to its means of concealment. Half a dozen chameleons placed in a small tree, not three feet in diameter across the top, are very difficult to discover, although one is certain that they must be there. Dr. Bacheler used to tie bits of scarlet wool to their loins, to make them visible. Concealment like this is practiced by a number of our common American caterpillars, but its higher organization makes the fact in the chameleon far more curious.

THE GREAT SPIDER.

BY L. J. ERWIN.

A spider sat in his basement den,
Winding his snares for the souls of men.
"I will not work with my hands," quoth he,
"An easier pathway must open for me."
He spread his tables of greenest hue,
And many a trap of cunning he lays,
The marble halls are smooth and white,
The den is flashing with floods of light,
Behind the bar the spider stands;
There is not a wise man in the land,
But will lose his wit and become a fool,
If he yields himself to the spider's rule.
There is not a man so strong and brave,
But the spider will dig him a shameful grave;
There is not a youth so noble and fair,
But will learn to drink and gamble and swear.
In the spider's den they do these sins;
They dare not dispute the spider's way,
Or he would say, if you would sleep,
"Sweep the spider's den with the law's strong broom,
Perhaps you might make it a cleaner room."
But when men are fearful, and a little afraid,
In fact, on the spider to make a raid.
Ah, it would stir up an excitement,
And the spider must live;
So our husbands and brothers,
Behold we must give.
Still the spider sits in his basement den,
Lying in wait for the souls of men.
On, on to that fight, the awful fight,
Despite the spider's cries against the poisonous drink.
Some may ask the spider's name,
We call him the saloon-keeper;
On to the fight, the glorious fight,
Avaunt the poisonous drink;
On in the great Jehovah's might,
Nor from the conflict shrink.

THE FLAW IN THE BOILER.

The late Mr. W—, one of the leading business men of Cincinnati, who was strongly opposed to the use of intoxicating liquors as a beverage, in his gentle, quaint way, preached many an effective temperance sermon.

Mr. W. showed him over his manufactory, and his admiration was especially excited by the intricate machinery, much of which was of brass, finely polished,—a work of art, as of use.

That evening the friends dined together at Mr. W——'s hotel. Judge C——drank to excess. Observing his friend's grave, keen eyes upon him, he said gayly,—

"You do not take brandy, W—?"

"No."

"Nor wine?"

"No."

"I do," frankly. "Too much probably. But I began thirty years ago. I drank as a boy at my father's table, I drank as a young man, and I drank as an old one. It is a trifling fault, if you choose to call it a fault, and will hurt nobody but myself. If it has not harmed me in thirty years, I have no cause for fear."

Mr. W—— bowed gravely, but made no reply.

When dinner was over, he said: "We had an accident in our mills an hour after you left. Will you walk up with me?"

They reached the mills in a few minutes. One side of the wall had fallen in. The exquisite, costly machinery was a hopeless wreck. Two or three workmen had been crushed in the ruin, and laborers were digging to find the bodies.

"Horrible!" cried C——. "That machinery was so fine and massive, I thought it would last an age."

"Yes," said W——, slowly, "*but there was a flaw in it,*—a very slight flaw, which the workmen thought of no importance. I have used it many years in safety. But the flaw was there and has done its work at last."

Judge C——'s face lost its color. He was silent a moment, and then, turning, caught Mr. W——'s hand.

"I understand you, old friend," he said. "I will remember."

How long he remembered we do not know. A habit of thirty years is not easily broken.—*Youth's Companion.*

Pleasantries.

A famous judge came late to court
One day in busy season;
Whereat his clerk, in great surprise,
Inquired of him the reason.
"A child was born," his Honor said,
"And I'm the happy sire."
"An infant judge?" "Oh, no," said he,
"As yet he's but a crier."

After the night alarm was over and it was discovered that a cat had merely upset a vase, the husband said, "Dear, you should never rush ahead of me in that way when you think there are burglars down stairs, for I might want to shoot into them and you might be killed."

A stranger passing a church-yard and seeing a hearse standing hard by, inquired who was dead. The sexton informed him. (It happened to be a very unpopular man.) "What complaint?" asked the inquisitive one. Said the old man: "There is no complaint; everybody is satisfied."

Lord Dudley was one of the most absent-minded of men. One day, says Sydney Smith, he met me in the street and invited me to meet myself. "Dine with me to-day; dine with me, and I will get Sydney Smith to meet you." I admitted the temptation held out to me, but said he was engaged to meet me elsewhere. Another time in meeting me he put his arm through mine muttering: "I don't mind walking with him a little way; I'll walk with him as far as the end of the street."

In New York the other day one of the street arabs accosted his brother arab thus: "Jim, have you got three cents?" "Yes," replied the latter, and he produced that amount. Arab No. 1 said: "I will add this to the two cents I have and buy a weed." He entered a store where he procured the same—which he perhaps got on credit—and as he emerged puffing his Havana, Jim said: Gimme a puff. I have more money in the stock than you have." "Yes," replied No. 1, "you are a stockholder, but I am President of the company—You can spit while I smoke."

One of those rough-clad miners who come into Sante Fe occasionally to lay in a supply of grub, stepped into the Post-office of that town recently and seeing in the window three letters held for postage, picked one up, and, looking at the address, said in a tone of great astonishment, "Why, this letter is for a lady in Denver!" "Yes," said the clerk. "And you are holding it here!" in a tone of greater astonishment. "Why, of course," answered the clerk, "don't you see it hasn't any postage paid?" In a tone of utter contempt the man said, "Give me some stamps." It was done; he carefully put stamps on all letters in the window, putting two on that of the feminine gender to make sure that it would go all right, and stalked out of the office with the concluding remark, "Strikes me there's some very mean people in this town!"

Religious Intelligence.

Home.

At the late annual session of the New England Baptist Missionary Convention a resolution disapproving of the custom of electing pastors annually, and recommending churches to abolish the custom, was laid on the table.

It is reported from Cincinnati that a young ecclesiastic of rare ability is to be sent from Rome into that Roman Catholic diocese in order personally to supervise the present financial troubles of the diocese, and to keep the Holy See in constant advisement of their progress and adjustment. The date of his arrival is set down as about July 1.

The Women's Christian Temperance Union has issued a circular suggesting "to the friends of temperance reform throughout the country, irrespective of party, sect, or organization, the propriety of uniting in some suitable testimonial in approval of the noble stand taken by Mrs. Hayes in excluding intoxicating beverages from the tables of the Presidential mansion." The execution of the proposed measure has been committed to a commission.

The latest statistics of the Reformed (Dutch) Church, just published, show that there are 510 churches, a gain of 10; 544 ministers, a loss of 2; 80,208 communicants, a loss of 20; and 80,445 Sunday-school scholars. The collections for religious and benevolent purposes were, for the year, $173,978; for congregational purposes, 849,224. There was a large increase in the latter item, but a decrease in the former. It is explained that the decrease of members is to be accounted for by the general revision of rolls made the past year. A real increase of 2,000 is claimed.

The Cumberland Presbyterian Church now has 1,391 ordained ministers, being a gain of 57; 260 licentiates; 173 candidates; 2,454 congregations, which shows an increase of 102; 111,969 members, a gain of 6,975. There were added by profession the past year 9,313, and by letter 2,951. In the Sunday-schools are only 54,301 scholars, or less than half the membership. The total of contributions the past year was $321,569, showing an increase of almost $100,000. The value of the Church property is $1,837,809, a gain of $144,000; all which indicates a year of great prosperity in this growing community.

The Trustees of the Drew Theological Seminary held a meeting, Tuesday, at Madison, N. J., to elect a Professor of Historical Theology, to fill the vacancy caused by the election of Dr. Hurst to the Episcopate. The Rev. George R. Crooks, D. D., LL.D., of the New York Conference, was selected. The Rev. D. P. Kidder, D. D., Professor of Practical Theology, presented his resignation, to take effect at the meeting of the New Jersey Conference, in March next, and it was accepted. Bishop Hurst will remain President of the Faculty until the next meeting of the board.

Abroad.

Cyprus appears to be no field for missionaries. The Society for the Propagation of the Gospel (Anglican) and the Church of Scotland have decided to withdraw from mission work there.

A wholesale conversion of the Chinese is imminent in a town near Pekin, according to the reports of missionaries. The latter say, the natives have been reading religious books, and many have destroyed their idols.

Several hundred Hindoo families in Belasore, India, have recently abjured heathenism, while others are imitating the missionaries by distributing tracts devoted to the accounts of the exploits of their gods.

This month will be marked in London by the Robert Raikes' centenary celebration, beginning on the 26th, and lasting about ten days. Guildhall, St. Paul's, Exeter Hall and Spurgeon's Tabernacle will be the places of ceremony, and a monument will be unveiled on the Thames embankment.

The total free income of the British and Foreign Bible Society for last year was $551,530, being nearly $90,000 more than for the previous year. The receipts from sales, however, had fallen off more than $30,000, being $498,670. The decrease was ascribed to the inability of the people to buy.

The jubilee of the introduction of independency into Australia was recently celebrated at Hobarttown, Tasmania, where the first Congregational church, under a settled pastor, was organized. The Congregationalists have now in the Australian colonies about 278 churches and stations, and 132 ministers.

The Indian Female Normal School and Instruction Society spend $70,000 a year in India, in support of normal schools, zenana visiting, medical missions, schools for Mohammedan and Hindoo girls, and Bible-women's work, and employs thirty-eight English ladies and a number of Eurasian girls and native agents and Bible-women.

Mission work is progressing very favorably in Japan. Reports for 1879 show that there are now in Japan, including all Protestant creeds, 117 missionaries (male and female), an increase of 13 over 1878; 64 organized churches, an increase of 20; 2,701 baptized adult converts, an increase of 1,084; 2,511 Sunday-school scholars, an increase of 655; 16 ordained native pastors, an increase of 7; 13,286 patients were treated in hospitals under the charge of missionaries; there are 4 theological schools, with 87 theological students, and 94 unordained native preachers and catechists.

CHICAGO AND NORTHWESTERN RAILROAD.

Thers is possibly no link in the great railway chain, stretching across the American Continent, from the Atlantic coast to the Pacific slope, that forms so material a part of that great continental railroad and is of such importance as the Chicago and Northwestern Railroad, running fron the metropolis, Chicago, to the Missouri River at Omaha. In its construction from Chicago westward it was the first to connect with the Union Pacific, virtually making that road practical, and well deserves the title it won of the "Old Pioneer." It had hard work as it forced its way over the then unsettled but fertile prairies of the States of Illinois and Iowa, but being the shorter or inside route and actually having less gradients or curvatives than its rivals to Council Bluffs, its records show achievements in speed, safety, regularity and reliability unsurpassed, if equalled, by any competing line.

Its improvements in the last two or three years have been simply remarkable, and the changes the most wonderful ever wrought in the East or West, in its roadway, rails and general equipment. It is now strictly first class, the model railroad, gravel ballasted, with steel rails, stone culverts, iron bridges, white oak ties, superior engines, airy and elegant coaches, supplied with the Miller couplings and Westinghouse steam brakes and attachments, in the the shape of what have been called "marvels of splendor," the Pullman palace hotel cars, in which the traveller eats and sleeps in the most luxurious apartments, with all the comforts and conveniences of a well stocked home. The matchless tracks and the scientific outfit of this road are triumphs of art in railway construction. But in addition to its excellency of construction, it enjoys the signal advantages of natural location and a management that, from the highest official to the most subordinate employee, most sedulously cares for the convenience and satisfaction of its patrons. During the past year it was without a terminal detention, and such is the increase of its freight and travel that a double track is necessitated. The development of the road is marvelous—iron rails in 1865, steel rails in 1875, and steel rails and a double track in 1879.

The Chicago and Northwestern Railroad operates nearly 2,200 miles of road (the exact figures being 2,158) and reaches nearly every important point in Northern Illinois, Wisconsin, Northern Michigan, Iowa, Minnesota, running many miles into Dakota. It transports millions of passengers annually, and its frieght carriage is simply enormous. From Chicago, westward, you can trace its California line, until you touch the Missouri river at Council Bluffs, opposite Omaha, a single run of nearly 500 miles. Northwestward, through Madison, the capital of Wisconsin, and through the pine woods of that State into Minnesota, 400 miles more. Again, looking from Chicago, you can trace a line through Sparta, Wisconsin, LaCrosse in the same State, Winona, Owatonna and New Ulm, in Minnesota, and northwestward far into Dakota, 625 miles more of road. Again, coming to Chicago, we see two lines running northwardly—one along the lake shore to Milwaukee and thence to Fond du Lac, and the other running more inland through Janesville, Watertown, etc, also to Fond du Lac, thence north through Oshkosh, De Pere, Green Bay and Escanaby to Negaunee, Ishpening and Marquette—another 440 miles of road. Then we have a line from Chicago to Elgin, Rockford and Freeport; another from Clinton, Ia. to Anamosa, in the same State; another from Kenosha, on Lake Michigan, to Rockford, in Northern Illinois.

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People liked that house. It grew, and grew, and grew, until it became a great house. To-day it is the largest clothing-house anywhere; and it keeps up the old practices: no secrets about what its clothes are made of, one price, and the money back if the buyer wants it. Of course, it uses all grades of cloths that are worth using, and makes all grades of clothing that are worth making; for it serves all sorts of people.

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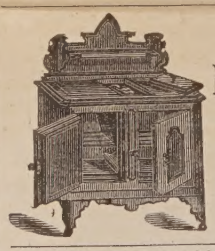

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Time Table, in Effect Mch. 15th, 1880.

UP TRAINS.

Lve. Harrisburg,	8:00 A. M.	1:35 P. M.	4:20 P. M.	*8:45 P. M.	
Arr. Carlisle,	9:00 "	2:35 "	5:20 "	9:43 "	
" Chambersb'g	10:30 "	4:00 "	6:45 "	11:10 "	
" Hagerstown	11:30 "	5:00 "			
" Martinsburg	12:20 P. M.	6:20 "			

* Leaves Philadelphia 5:30 P. M.

DOWN TRAINS.

Lve. Martinsburg...	6:30 A. M.			2:30 P. M.
" Hagerstown....	8:00 "			3:30 "
" Chambersb'g	4:30 A. M.	9:00 "	2:00 P. M.	4:35 "
" Carlisle.....	5:45 "	10:20 "	3:20 "	6:00 "
Arr. Harrisburg*	6:40 "	11:20 "	3:20 "	7:00 "

* Arrives at Philadelphia 10:10 A. M

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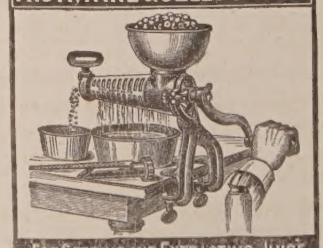

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General News.

HOME.

The Welsh celebraied their Eisteddfod at Scranton last week.

The Pennsylvania Railroad reports a net increase of earnings of $1,837.301 on the line east of Pittsburgh for May, compared with the same month last year.

A destructive fire occurred on Thursday last in the vicinity of Third and Christian streets, in this city. About forty houses were burned. The entire fire department was called out and worked manfully, but labored under difficulties for want of water. Several firemen were injured.

The Democratic Convention, which met in Cincinnati on the 22d inst., nominated Gen. Winfield Scott Hancock, of Pennsylvania, for President, and Hon. William H. English, of Indiana, for Vice-President. The final ballot stood, Hancock 705, Hendricks 30, Bayard 2, Tilden 1. Gen. Hancock's nomination was then made unanimous. Mr. English was then nominated by acclamation.

NEW YORK, June 25.—The Austrian bark Fresi Dukrovachi, from Port de Paix, Hayti, for Boston, put into this port on Wednesday night in distress. While at sea the crew, with the exception of the mate and two sailors, were stricken with yellow fever, and on Saturday night one of the sailors died. On Monday the bark was spoken by another vessel and supplied with ice and provisions. Captain Perie, who was sick with fever, died on the same day, and his body was brought to this port. Six of the sailors of the bark were sick with the fever at the time of arrival, and were removed to the Quarantine Hospital.

FOREIGN.

Hon. Judah P. Benjamin, well known in connection with the Southern Confederacy, and more recently as a prominent barrister of England, has just re-argued the case of the Tichborne claimant, but without success.

There has been some excitement in the British House of Commons over Mr. Bradlaugh, who is an infidel, and is regarded as unfit for office, because the oath of fidelity to his trust has no force for him. Lately he was imprisoned in the Clock Tower of the Parliament for contempt, but subsequently released without any change of thought. The majority seem determined that he shall not take his seat, and the case is invested with much interest.

Dublin, June 20.—At a meeting of the Committee of the Mansion House Relief Fund to-day, it was announced that only £40 had been received since the last meeting. It was stated authoritatively that the fund now afforded only three weeks' supply, and that eight weeks of intense distress had to be faced. The Bishops of the dioceses of Clonfert and Killaloe, who preside over large districts of the West, declared that even if the harvest should be good, which is still uncertain, the troubles of the country will be only beginning owing to the enormous debt which presses on the tenant farmers and the utter deadness of credit in every locality. Public works and poor-law relief have both utterly broken down. It is only to the charitable organizations that the people can look to be saved from famine during the next few months.

THE MARKETS.

Philadelphia, June 26th, 1880.

[The prices here given are wholesale.]

FLOUR.—We quote the whole range of prices as follows: Supers, $2.50@3; winter extras, $3@3.50, as to quality; Pennsylvania fair and choice family at $4.70@5; Ohio and Indiana do. at $5@5.50; fancy do., $5.75; St Louis do. at $5.50@6; winter patents and high grades, $6@7; Minnesota bakers' extras, old, at $4 50@5.25; medium and fancy fresh do., $5 25@5.75; straights, $6@6.50, and spring wheat patents at $6 50@8, as to quality. Rye Flour was dull and unchanged at $4 25 for good Pennsylvania.

WHEAT.—The sales reported comprised about 7,500 bushels new Delaware and prime at $1.14½, in elevator; small lots damp and tough new at $1@1.-05, as to condition, and 3 cars No. 2 red, spot, in elevator, at $1.16, closing at that rate for car lots, with $1.16 bid and $1.17 asked for June. Early in the day $1.09 was bid and $1.09½ asked for July, but at the noon call $15,000 bushels sold at $1.10, and the market closed firm with that bid and $1.10½ asked for July; $1.07½ bid and $1.08 asked for August, and $1.07½ bid and $1.07½ asked for September. Shipments, 42,103 bushels. Stock in elevators, 442,822 bushels.

CORN.—We note sales of 4,800 bushels in lots, including rejected, at 49c.; steamer at 49½@50c.; sail mixed, track and grain depot, at 50½c; do., spot and elevator, at 50⅝c., and yellow, track and grain depot, part to arrive at $51@51½c.; and 5,000 bushels sail, mixed, June in elevator, at 50⅜c., closing at that asked, with 50½c. bid at the noon call, and 49½c. bid and 50½c. asked for July; 50c. bid and 51c. asked for August, and 50½c. bid and 51⅜c. asked for September. Shipments, 204,476 bushels. Stock in elevators, 584,-045 bushels.

OATS were depressed and irregular under free offerings and a sluggish demand, with sales of 7,700 bushels, in lots, including rejected white at 45@45½c.; No 3 do. at 36c. up to 37c. for extras, and No. 2 do. at 37½@38c., closing at 38c. for car lots, with that bid regular at the noon call, and 40c. bid for round lots, in grain depot, to cover shorts. July deliveries closed at 36½c. bid and 39c. asked, and August at 32c. bid and 36c. asked.

RYE was quiet and steady at 88c. for prime Pennsylvania.

GROCERIES.—Coffee was quiet but firm, with sales of 450 bags ordinary and prime Rio at 12½@15½c., and 225 bags fair and good Laguayra at 13@14c. Raw Sugars were quiet at 7⅞@7¾c. asked for fair to good refining muscovados. Refined Sugars were quiet and steady at 10⅝c. for cut loaf, crushed and powdered; 10¼c. for granulated; 9⅞c. for mould A, and 9⅜c. for standard A. Molasses was quiet and steady at 36c. for 50 test. Rice was dull and unchanged, at 6@7¾c. for common to prime Carolina.

PROVISIONS.—We quote Mess Pork at $12.75@13, shoulders, in salt at 4⅞@5c.; do. smoked, 5½c., pickled bellies at 7@8c., as to average; do. shoulders, 5½@5⅝c. Loose butchers' Lard, 6⅞@7c.; prime steam do. $7.25; city kettle refined do. at 7½@7⅞c. Beef Hams at $20.50@21; smoked do., 11@12c.; sweet pickled Hams, 9@10c. for heavy and light averages; extra India Mess Beef, $16@16.50; City family do. at $11@11.50; packet do., $10.50, f. o. b. City Tallow at 6½c.

BUTTER.—We quote creamery extras at 20@21c.; do. good to choice, 19@20c.; imitation creamery, 12@17c., as to quality; Bradford tubs, extras, 18@19c.; York State tubs, extras 18@19c; fair to good, 15@17c.; Western dairy, fancy, 16@17c., little of this kind here; do. fair to good, at 11@14c.; factory packed, 11@14c., as to quality; common grades, 8@9c. Rolls—Fair to prime, 9@12c. Prints—Fancy at 22@25c.; do. firsts at 17@20c.; do. seconds at 10@15c.

EGGS.—Western are coming in in bad order, and while the best marks are held and occasionally sold at 12c., a large proportion of the available supply can be had at 10@11c., and moves very slowly at that. State and near by stock is most in favor, and choice fresh brands when wanted bring 14c., but the demand is slow, and round lots could not be placed except at concessions.

LIVE POULTRY was in fair demand and steady at 12@14c., as to quality, for old and young chickens—chiefly at 13c.

CHEESE.—We quote New York factory, choice, at 8½@9c.; do., fair to good, 8@8½c.; do., half skims, 6@7c.; Ohio flat, fine, 7½@7½c; do., fair to good, 6½@7c.; skims, 3@5c., as to quality.

HAY AND STRAW.—Prices ruled steady, but the movement continued light. We quote prime and choice baled Timothy Hay, $22; do. cut do., $21@22; mixed do. at $20@22. Rye Straw at $23@24; wheat do. at $12 and oat do. at $14.

FEED was firmer, under moderate offerings and a fair demand, with sales of 2 cars spring wheat Bran, on track, at $14.25, and 5 cars winter do., part late yesterday, at $15, on track, and small lots, in store, at $15.25@15.50.

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